

The Baptist Record

"THY KINGDOM COME"

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BARBARIC TACTICS EMPLOYED BY RUSSIAN GOVERNMENT IN PERSECUTION OF BAPTISTS

By Frank E. Burkhalter

Not since the days of the Dark Ages, perhaps, when Christians were burned at the stake, have the disciples of any religion been subjected to severer persecution than that which the Baptists of Russia are being compelled to undergo today at the hands of the Soviet authorities. The purpose of the government, as everyone knows, is to stamp out all real religion, the government being founded upon a strictly atheistic basis; but it appears that the persecution of the Baptists has been particularly severe, due no doubt to the fact that the Baptists cause has been prospering in that country in recent years as has no other faith.

So severe is the attitude of the Soviet government toward Baptists, that the writer can not divulge the source of his information, but he has been privileged to read an absolutely authentic first-hand report of the sufferings of our Baptist brethren in Russia, and he is summarizing the findings for the information of the denomination at large in the hope that the Baptists of the South and America will find some opportunity to make effective protest to the Soviet government, and then do what will prove even more effective, unite in prayer to the God of heaven that he will over-rule the evil designs of those who deny his existence, persecute his followers and seek to banish even the name of the Lord from that country.

Early this year the Soviet press throughout Russia began a systematic crusade against the Baptists and the Evangelical Christians (the latter group holding identical views with Baptists on many questions and following identical practices with them in many things). The press has charged the Baptists and Evangelical Christians with being in close touch with the counter-revolution, and as being subsidized by outside capitalists with a view to overthrowing the Soviet regime.

The persecution of Baptists has been centered mostly along the lines of imprisonment and banishment, closing of their places of worship, restrictions as to printing and the censorship, and the imposition of civic and economic disabilities.

The imprisonment and banishment of Baptist leaders began in March of this year, and has continued until at least a hundred of the most prominent men of the denomination have either been cast into local prisons or banished into Siberia, Turkestan or even more inaccessible and uncomfortable territory. The secret police appeared at night in the Baptist school at Moscow, for the training of young preachers, searched the premises, arrested Ivanoff-Klishnikoff, the principal, and Datzko, another of the instructors. Nothing was found to justify the allegations, and after three months Datzko was released, but Ivanoff-Klishnikoff is still in jail. Nobody is permitted to see him but his wife, and she at rare intervals. She has been told that her husband will soon be banished to a point in Turkestan, several hundred miles from a railroad. In that event she will be left helpless with four young children to provide for, and another ex-

pected in October.

Russian Baptists own very few churches or chapels. They meet for worship in halls. Many of these have been closed by the government under the pretext that the places were needed as rooming houses or club rooms for working men. In order to give itself at least the semblance of a justification for this movement, the government has been known to compel working men to sign an application to the government to have a Baptist hall turned over to the working men for a club room. In Leningrad and many other places numerous small halls have already been closed. There is in Leningrad a large Baptist hall known as "Don Evangelica," which, at the time the review upon which this article is based was compiled, had not been closed; but with a view to closing it indirectly the government had ordered repairs made upon the building to the value of 30,000 rubles (\$15,000), a tremendous sum for a group of peasants to have to raise, and levied upon the property a heavy tax in addition.

The Soviet government forbids the importation of Bibles printed elsewhere, on the ground that this work should be done in Russia in order to give employment to Russian workmen, but so many obstacles have been thrown in the way of producing Bibles in that country that no issue begun by Baptists there has ever been permitted to be completed. "The Baptists," the organ of Russian Baptists, has to submit all its copy to the censor before printing it. Frequently the publication is greatly delayed, and only recently two-thirds of the matter submitted was not allowed. It is next to impossible to print any news from the churches, and our Baptist people stand in the fear that the few Bibles and hymn books they now have may be taken from them. Fancy such persecution in any land in the world in this enlightened age!

But the civil and economic disabilities imposed upon Baptists tell an even darker story. Religious people are not allowed to belong to the labor unions, and it is next to impossible to non-union men to get work to do. Although the majority of the members of the Unions are not Communists, the government has such absolute control over them that they must obey the government or starve. Bread is rationed, and only those who belong to the unions, or are useful to the government, are issued bread tickets. No preacher is allowed a bread card under any condition, it is said, and the preachers manage to live only because their friends share their meager allowances with them.

Preachers and many other Baptists are not allowed to send their children to the public schools, and there are no other schools. Any organized teaching of religion to children under 18 is illegal, and so rigidly is this rule enforced that Baptists are afraid to allow their children to attend the regular preaching services of the church for fear the government will punish them for that. The government does not even allow any young people's or women's societies, choirs or classes of any kind for persons over 18. Restrictions have been imposed to the point where Baptists cannot send their contributions to any headquarters office for carrying on general work.

Even Baptisms of candidates is forbidden, and in cases the government has intervened in the affairs of local churches to make them exclude certain members, and at the same time compelled them to admit certain other members whom the government wanted to have in the services of the churches to serve as its spies.

In one or two cases, it is said that individual Baptists have been shot down for no other offense than that they received a little financial aid from Baptist friends outside Russia.

This is a terrific indictment of a nation, but the indictment is true. Baptists of America made a protest against less serious persecution of their brethren in Roumania, through an appeal to the enlightened public opinion of the world, and were instrumental in removing much of the persecution there. May they act again in the case of their even more sorely persecuted brethren in benighted Russia where a witness for the truth is so sorely needed.

Beloved J. H. Lane, dean of Pike County Baptist pastors, is on a vacation with his son Luther, a prominent attorney of Tulsa, Okla.

E. B. Shivers of Progress has been called to the church at Gladding, succeeding Dr. J. R. Carter, and will give them one afternoon a month.

Rev. Jos. Bozeman Kincannon of Roanoke, Va., began his pastorate at Marianna, Ark., ten days ago. He is son of Rev. C. T. Kincannon, formerly of Lexington and Carlsdale, Miss., and grandson of Dr. J. W. Bozeman, many years ago the beloved pastor of First Church, Meridian.

The revival at Bluff Springs began the third Sunday night in August and closed Saturday morning the following week at the water. The pastor, W. B. May, did the preaching, and Prof. Charlie Kidd of Ashland did the singing. Great crowds—great meeting. Seven were added to the church by baptism.

At Roxie, Pastor W. A. Greene preached in the revival meeting and forty-two were added to the church. He was assisted in the singing by Brother Atley J. Cooper of Clinton. This was a marvelous manifestation of grace and perhaps the best meeting ever held in the town. These two men love the Lord and love the souls of people.

Since his return from a vacation trip taking him and his family through portions of eight different states, Rev. T. W. Young of the First Church, Corinth, Miss., has been preaching a series of sermons on "The Seven Cardinal Virtues of Life". The series includes Wisdom, Courage, Sobriety, Justice, Love, Faith, Hope. They are attracting large audiences.

We began our meeting at Slayden, August 25th, and continued through Sunday, September 8th, a period of 15 days. We were assisted by Evangelist Rev. Elmo Morrison from Halls, Tenn., and his singer, J. J. Simmons, from Jackson, Tenn. Brother Morrison brought some great gospel messages. Brother Simmons sang the gospel in a great way. We had 45 additions to our church, 33 for baptism and 12 by letter. Our church was greatly revived.—W. B. May, Pastor.

A HAPPY "VACATION"

Leaving Coldwater June 10th, the writer visited leisurely, Memphis, Corinth, Chattanooga, Nashville, Florence, Tusculumbia, Russellville, Haleyville, Jasper, Amory, Aberdeen, Tupelo and some intervening towns. Many of the pastors were away on vacation or out holding meetings, so the visiting missionary was usually called on to preach twice on Sunday, and on Monday afternoon to speak on missions before the W. M. Society. Many of the Circles in these Societies are studying in class "Thirty Years in Mexico," more than 1,000 copies of which have been sold, going into every State in the South except West Virginia. Any person wishing a copy of this book may order it from the undersigned at Leland, price \$1.25.

Returning to his native county of Itawamba, this scribe aided pastor Waters in a protracted meeting at Psigah. In this same church he preached in a protracted meeting 53 years ago, and a few of the people remembered it.

During his wanderings this summer the writer attended two very important celebrations, having been previously invited to speak at both. The first took place in north Georgia, near Blairsville, July the 4th, the occasion being the unvailing of the monument or marker of the grave of John Nicholson, a distinguished soldier of the Revolutionary War, 150 years ago, and great grandfather of the writer of this article.

The second celebration occurred at Fulton, Miss., August 14 and 15 and was termed "The Itawamba County Home-Coming." The immense crowds covered acres of ground, former Itawambians having come from ten different States. All the good things said about the county, if not true now, will be tomorrow, because Itawamba is one of our coming counties.

A Mexican Revival

When I reached the Delta two weeks ago, I found a meeting in progress among the Mexicans 14 miles south of Leland, near Hollandale. The preacher was Rev. Paul C. Bell, President of our Mexican Theological Seminary at Bastrop, Texas. He came by invitation of these Mexicans who paid his traveling expenses. The meetings continued ten days and closed with 23 baptisms, the candidates having been received temporarily into the membership of the Hollandale Baptist Church.

Services were held in a negro school house with a seating capacity of about one hundred. I saw it full to overflowing. At one of the meetings I said to the congregation, "All of you who can speak and read English please raise the hand," and not a hand went up. Some of these people I knew in Texas; one woman said she was converted under my preaching in Texas in 1912. A Sunday school has been organized and I am to preach for them next Sunday.

There are perhaps thousands of Mexicans in this Delta. Some are migratory; others have been here for years and are prospering.

—J. G. Chastain,

Leland, Miss.

ANOTHER SCRAP BREWING

"But, while men slept, his enemy came and sowed tares among the wheat, and went away." Jesus in Matt. 13:25.

"For the children of this world are in their generation wiser than the children of light." Jesus in Luke 16:8.

Activity in propagation!

When some folks wanted boxing legalized within this state they quietly went about the matter of getting elected to the legislature enough men who believed in it to put it across. Most folks didn't know what it was all about until it was upon them.

When liquor was to become an issue a lot of folks slept at their precincts until a majority had been sent to a convention that shamed the cause of righteousness and ravaged the walfare

of thousands of boys and girls too young to fight their own battles.

One of the next if indeed not the next battle to be fought along the same lines is the question of an "open (red not blue) Sunday." Seeds are being sown. One organization, small group has openly championed the violation of State laws. Be it said to the Credit of others, they have refused to participate. Still others are observing and waiting!

The point I am raising now is this: Will this attempt be met by churchmen having to use the law as a crutch? Have we not enough virile, manly, triumphant Christianity to win some battles by force of heart-religion? Will we sleep until the issue arises?

Why cannot we keep the fires burning all the time?

Why not do what it seems we are here for doing, namely, some propagation work ourselves. It seems we ought to be courageous instead of conservative! Pioneering instead of too cautious! Triumphant rather than tactful to the point of being hesitant! Christ-like and not coldly critical!

Ephesians 6:10-19. II Timothy 4:6-10. Exodus 20:1-20.

Yours in His service,

—D. A. McCall,

Jackson, Miss.

OUR TRIP TO NEW MEXICO

Wife's father lives in Tucumcari. He will be eighty years old his next birthday, so we thought we ought to take advantage of our two weeks vacation and run out to see him for a few days. It was a fine trip out through Arkansas and Oklahoma, notwithstanding rough roads. The high altitudes and great open country was restful and finer still when we got there.

New Mexico is a great state. It is said to be the third largest state in the Union. The population is of all kinds of people. The Spanish people, not Mexican, but Spanish people are there in large numbers. Santa Fe is one of the oldest towns in our country and was settled by Spanish colonists. Of course, that means that religiously there are a great many Roman Catholics there.

Baptists are comparatively few in New Mexico. Somebody has said that there are fewer Baptists in New Mexico than in the city of New Orleans. I guess that is true. But the Baptists are a great folk out there. Great in their spirit, and purpose, and program. We were there in the Association meeting period. Attended one session of the Tucumcari Association and heard the newly elected president of Montezuma college, Dr. E. W. Provence, speak. Dr. Provence is a big man. Big in more ways than one. He has a big vision and a big plan to realize that vision. I wish that the Southern Baptist Convention, that made a promise in Memphis last May to help Montezuma college and New Mexico Baptists, could have heard that speech. That is the only Christian college of any denomination in the two states of New Mexico and Arizona that confers the Bachelor's degree. It is filling a big place on our western frontier. The hopeful, ardent, energetic spirit of our Baptist brethren up there is fine.

We left there last week and came vack down by Lubbock and Abilene, Fort Worth and Dallas in time to reach home Saturday night, after an absence of two weeks and two days. We wanted to be at home on the first Sunday after the opening of Clarke College and we made it. It was a joy to be home again. It was a joy to meet the fine student body that has come to Clarke college this year. They were all at church Sunday morning. It is such a joy to have had the vacation and the return and the future. Pray for us, we are here and are going along with you in every good word and work.

Yours for progress,

—J. E. Wells.

DR. SAMPEY TO BE INAUGURATED AT SEMINARY OPENING

Chas. F. Leek

The Southern Baptist Theological Seminary, Louisville, Ky., will open its seventy-first session Tuesday, September 17th with the inauguration of its new president, Dr. John R. Sampey. New and former students will be matriculated at 10 o'clock in the morning, the inaugural exercises coming at 7:30 o'clock at night in the nearby Crescent Hill Baptist Church. At these exercises Dr. J. B. Weatherspoon will also be inaugurated as professor of Homiletics and Christian Sociology.

Dr. Sampey's election to the presidency of the Seminary came after he had taught forty-four years in the Seminary, during which time he helped to train over 5,000 ministers, missionaries and denominational leaders. After the death of Dr. Edgar Y. Mullins last November, Dr. Sampey became acting-president. He is the fifth president of the institution, his predecessors having been Dr. James P. Boyce, Dr. John A. Broadus, Dr. William H. Whitsitt and Dr. Edgar Y. Mullins.

The inaugural exercises are to be as follows:

1. Congregational Hymn.
2. Invocation by Dr. J. Pike Powers of Knoxville, Tenn.
3. Special Music by Seminary Students.
4. Address on behalf of the Faculty by Dr. A. T. Robertson.
5. Greetings from Other Theological Seminaries by Dr. George W. Taft, president of the Northern Baptist Theological Seminary, Chicago, Ill.
6. Solo by R. Inman Johnson, Instructor of Church Music and Public Speaking.
7. Prayer by Dr. J. M. Vander Meullen, president of the Presbyterian Theological Seminary, Louisville, Ky.
8. Introduction of the New President by Dr. S. P. Brooks, vice-president of the Board of Trustees, Waco, Texas.
9. Inaugural Address by Dr. John R. Sampey, president of the Seminary.
10. Inauguration of Dr. J. B. Weatherspoon as Professor of Homiletics and Christian Sociology.
11. Congregational Hymn.
12. Benediction.

NEW PROHIBITION LAW BENEFICIAL

The Assistant Secretary of the Treasury, Seymour Lowman, believes that a six-month test of the so-called Jones law which makes prohibition law violations felonies has shown the statute to be beneficial and that it is proving beneficial in enforcement. The statute was on the books six months September 3, according to Mr. Lowman, and he felt that this period of experience with it had convinced most citizens that it was not a law causing "cruel and inhuman punishment."

The Assistant Secretary said, in an oral statement, that thus far the courts had made the penalties "fit the crime" and that he had heard of no excessive penalties being inflicted.

"Apparently the courts have used discretion with their authority to make the penalties fit the crime," Mr. Lowman continued. "They have been applying the law's heavier penalties to commercial sale and transportation violations. No excessive punishments have taken place, but the law enables the use of proper penalties when the major violators are on trial. Personally, I think the law is beneficial and it is not going to do what some people have predicted it would do in the way of cruel and inhuman punishment."—The U. S. Daily.

Just closed a good meeting at Southside Baptist Church, Decatur, Ala. There were 91 conversions and additions. Rev. J. D. Pickens is pastor. T. C. CRIMES, Evangelist.

Housetop and Inner Chamber



Miss Sarah King, Superintendent of Nurses in Mississippi Baptist Hospital in Jackson. She is Christian in character and service. She is a niece of Dr. H. M. King of Calvary Baptist Church, Jackson.

Pastor B. H. Lovelace was gratified at the large congregations which greeted him on Sunday at Clinton after the opening of the colleges. It inspired him to preach unusually well, and the congregations listened attentively. There were nearly 500 in Sunday School, and at the eleven o'clock service the church was well filled, many being in the galleries. On the Wednesday night before the regular prayer meeting service gave way to a welcoming service to the students in the two colleges. Mr. Bobo, president of the Baptist Student Union was in charge and he called upon a representative of the various component organizations to tell of their plans of work. These include the B. Y. P. U., the Y. M. C. A., the Ministerial Association, the Noonday Prayer-meeting, and the Sunday School. After these short addresses, with music and prayer, the whole congregation was invited to the basement of the church where refreshments were served and a social half hour spent. The work of the new year starts off well.

The Sunflower Association was reached by the Editor for the afternoon session on last Thursday, where he found a high batting average in attendance of preachers both in quantity and quality. If the laymen had done as well there would have been a big crowd. But the quality was good, and the appearance of the meeting was mightily helped by the sisters. We heard good reports of the sermon in the morning by Dr. W. R. Cooper. The moderator, G. S. Jarmon, of Ruleville, kept business going in good order, and brother Strickland, the Clerk is one of the prize-winners of last year. Sunflower County has perhaps the largest number of churches of any in the Delta and they are unusually aggressive. The list of their pastors assures good work. We recall brethren Deal, Cooper, Jarmon, Hooks, Kinsey, Flowers and two new pastors who have already proved their worth and settled down to steady work. Brother Sturgis, of Indianola, and Baldrige, of Inverness. The reports on missions were read the first day and discussed together. After some good speeches the brethren listened to the Editor speak on the Cooperative Program. It is good to speak to people who are already interested. We found brethren Boyd and Tucker from Pickens at the Association, the former gathering material for his history of Mississippi Baptists. He was kind enough to bring us back as far as Pickens in his new car and give us a pleasant night in his home.

James Leavell, son of Dr. J. B. Leavell, the pastor of First Church, Houston, Texas, has just begun his ministry as pastor of the church at Sugarland, Texas.

Clay County Association meets at Siloam Church Oct. 8-9. The church is six miles from West Point on a good road. Visitors come to West Point. The program has been prepared by a committee consisting of P. B. Cliett, Moderator; W. H. Ellis, Clerk, and W. H. Van Landingham, Treasurer.

Read what Dr. Chastain says about the Mexicans in Mississippi. This is an interesting situation, and our people know but little about it. Read what Brother McCall says about "Another Scrap". You may not love a fight, but it is coming anyhow, and the man who doesn't take his stand on the right side is an enemy of God and man.

I had Rev. L. A. Roebuck with me at New Salem Church, Kosciusko Association, beginning the fourth Sunday in August. Brother Roebuck preached the pure gospel and left the results in the hands of God. There were 9 additions to the church, 4 by letter and 5 by experience and baptism. The church was greatly strengthened, and we are all happy.—C. F. Anglin, Pastor.

We have not heard the number of students enrolled to date in Mississippi College for the fall term, but they seem to be numerous and happy. Several new professors and assistants have been inducted into office and already the work has begun according to schedule. President Provine and the faculty seem happy in spite of their burdens, or because of them. It was our privilege to dine with the students and some members of the faculty in the college dining hall on Sunday, and if they live like that all the time they get their money's worth, and are apt to fatten up. Even Dr. Aven is threatened with corpulence (?). The young men were as orderly and gentlemanly a bunch of fellows as you will find anywhere.

It was a great delight to be with Pastor Wills at Newton in a good meeting in August. The Lord was good to us and the people were loyal. No preacher in Mississippi is more loved and trusted than J. E. Wills and the Lord has called him to a most inviting and promising field. Hardly a church in the state has a finer personnel, especially, since the going there of Drs. Lowrey and Carter. I congratulate, both pastor and people, wishing for them larger years of growth and service.

The Lord is keeping me happy and busy in lovely Louisiana.
—O. P. Estes.

Last Sunday was a red letter day in our history. We suffered, as most churches did, from vacationists during the summer, but Sunday they were all back in their places at church and Sunday School. Had fine crowds at both services. But here is our record. We received nine into the church that day. Five for baptism and four by letter. So far as I can find out, there has never been this many on any one day except when a revival was in progress. Sunday night we baptized thirteen. This makes a total of nineteen additions to the church during the past month.

Interest is growing and the outlook is better. Come to see us some time.
Senatobia.
—J. C. Wells,

It was our great privilege to have with us in a recent meeting with my church, Rev. Joe Canzon-

The receipts of the Home Board in Atlanta from May 1 to Sept. 1 were \$56,242.77 as compared with \$65,051.42 for the same period last year. Mississippi's contribution dropped from \$3,188.72 to \$2,772.38 for this four months' period.



REV. WAYNE ALLISTON

For several years Superintendent of the Baptist Hospital in Jackson. He knows how to get along with people and to handle the business successfully. Under his administration no debts have been incurred on running expenses and a fifty thousand dollar addition has been made to the building.

eri, of Jackson. As a leader of song he is one of the best. He greatly charmed and endeared himself to the people of our city and church. This is the third meeting I have had him as song leader and his service seems more efficient each time. He sings the gospel with power, out of a deep experience of God's saving grace, and with a desire to glorify the Saviour. He is also a preacher of considerable ability. He has held a number of very successful meetings.

—W. A. Bowen.

WIPE OUT THE DEBT!

An appeal to Southern Baptists by a missionary returning to Soochow, China.

Tho a strong and mighty host,
Our watchword: "The whole world for Christ!"
Yet nothing have we to boast.
Our banner, sullied, trails the dust
Forced down by ease and pleasure's lust.
Raise it again! We can; we must!

Well may we hang our heads for shame,
Laggards at that for which he came,
Unworthy of our Master's name.
The hands of those sent out are tied
And faithful natives' hopes denied.
Wipe out the debt! Proclaim it wide!

Guilty before our Lord we stand,
Unfaithful to his last command,
Holding our gold in clenched hand.

Our hearts are touched. We are to blame—
"The world for Christ!" Exalt his name.
Wiped out the debt! Removed the stain!

On-the-Pacific, Aug. 13, 1929.—N. B. McDaniel,

Editorials

PREPARE TO MEET THY GOD

This is one of probably several passages of scripture which has been used by preachers in a sense that was never intended. It has been a favorite basis for exhortation to unsaved people to prepare for death and the final judgment. Anyone who reads it thoughtfully as found in its connection in the prophecy of Amos, will easily see that it was the warning of God through His prophet of impending temporal and national judgments against Israel because of their disregard of the rebuke and chastening already given the people. There is no reference to the world to come, the punishment after death, but the assurance that fearful calamities will befall then in the near future because of their disregard of God.

The Old Testament does not concern itself primarily about the future life, but is intended to demonstrate that God has to do with this world, and this life; that he is not simply a God afar off but a God right at hand. There are more than "intimations of immortality" in the Old Testament, but the clear revelation of heaven and hell are left to the New Testament. Men must first learn that God is here, before they can believe that he is in the hereafter. Justice and judgment must be demonstrated now, or men will be slow to believe they are real in the world to come.

And Amos undertakes to "justify the ways of God to men," and lead men to face the fact of the existence of a righteous and almighty God. He says of himself that he was not a prophet, nor the son of a prophet. That is he was not a product of the schools, but summoned unexpectedly and without technical training from his task as a shepherd and a gatherer of sycomore fruit which he sold to the people in the city. He was a country preacher who lived the simple life among the flocks of sheep, and came in contact with the trading people only when he made his trips to the city to dispose of his huckleberries. These things combined to open his eyes to the evils prevalent, and the spirit of the Lord stirred him to speak in protest.

But don't get the idea that this country preacher did not know what was going on in the world. To him on the quiet hills filtered through all the big world events that affected Israel and Judah and the surrounding nations. And he saw in them all the fulfillment of God's judgments. In the first part of this prophecy he tells his people about the judgment of God on Syria, on Philistia, on Edom, on Ammon, on Moab. His hearers found these predictions very interesting. From a detached point of view they could believe that judgment would come on their neighbors. They deserved it. Indeed most of them were traditional enemies, and the Israelites would not object to seeing them punished. But each time the stroke of the prophets words got nearer, till he begins to speak about Judah and Israel, and then most of his message is about them and to them. They will not escape the judgment of God.

Indeed he points out that already the wrath of God has begun to burn in places here and there, and his displeasure at their sin and disloyalty is being shown in retribution visited upon them. In spite of these judgments the people continue careless and show no signs of repentance, of turning to God. These afflictions that have come are like the first drops before the rain sets in. They are like the light firing of skirmishers before the battle becomes general and fierce. It is God's way to give warning and opportunity for getting right with God. If these warning shots are not headed, then the storm is certain to break in fury.

Then, says the prophet, "Prepare to meet thy God." If men will not be warned, then there is nothing left but wrath and the fearful expectation of fiercer judgments. They may brace themselves for the worst. There are people of soft and fair speech today who deny that physical calamities are a visitation from God. They would make the Lord a senile grandfather who has no heart for discipline or punishment. They deny that God has anything to do with floods or drowth or storm or earthquakes. They have an idea that nature has gotten away from God's control and is simply playing a prank as a giant imbecile. They announce that God does not interfere with the orderly course of nature. They virtually deny that Jesus is Lord of all, or that all power in heaven and earth is committed to him.

The Bible is as clear as a bell that all the forces of nature only do his will; that blessing and calamity alike are his ministers. And it is well for us if we can recognize God in all that transpires in our lives and in the world. There are blinded people who do not recognize God when they meet him in the middle of the road. But the New Testament teaches us that "all things are of God." Happy is the man or people who can discern the displeasure of God in the things we suffer and correct our ways before the case becomes desperate and irreparable. Blinded indeed is the man or nation which is so obsessed with wrongdoing or indifferent to the warning and chastisement of God as to invite the pouring out of his wrath.

Does not a whole denomination need to be awakened to the necessity of correcting mistakes and mending its ways when it becomes evident that the displeasure of God is on it? Dare we continue until we are plunged into irreparable confusion? The Lord says, "As many as I love I rebuke and chasten; be zealous, therefore, and repent."

Mt. Pleasant Baptist Church—Holmes County, West, Miss., R.F.D., has placed the Baptist Record in 90% of the homes of the membership. Rev. H. I. Rushing, of Utica, Miss., sends us the list. We appreciate the spirit of cooperation shown by these good people.

C. G. Campbell, pastor at Norfield and Bude, has accepted a full time pastorate at St. George, in his native state of South Carolina, and assumes his duties October 1st. Bro. Campbell has finished all his work for the Th.D. degree at B. B. I. save one minor and his thesis. He has done a monumental work, especially at Norfield.

We began our revival meeting at Carey the fourth Sunday in July, running through the second Sunday in August, a period of 15½ days. The pastor, Rev. W. B. May, did the preaching, and Prof. Mullikin and his son Stanley did the directing of the singing the first week, while the second week was directed by home talent. There were 31 professions of faith and 26 approved for baptism. The people said it was the greatest meeting in the history of the church.

Mussolini is nothing if not spectacular. There can be no question as to his ability and he has used his ability to the advantage of Italy. He seems to know also which way the wind is blowing and how to take care of his own interests. The world is waiting to see what will be the actual effect of his working agreement with the papacy. Just recently, his latest move, is at least a gesture toward decentralizing his personal power and the control of a small Fascist faction, which party seems to be made up of actually a small minority of Italians. Whether he saw the handwriting on the wall and prepared himself for the inevitable, the fact that he has so vociferously advertised his generous release of power awakens curiosity. He keeps the world wondering what he will do next and what will be the result of his maneuvers.

L. M. Tyler accepts the call to Roseland, La.

J. R. Smallwood resigns at Cole Ave., Dallas, Texas.

Dr. J. M. Carroll at last report was seriously ill in a hospital in San Antonio.

The Japanese Emperor is said to use no alcoholic drinks, but sets a good example to the youth of his country.

It is said that Des Moines University, which for a few years was conducted as a fundamental Baptist school, has been discontinued.

The Baptist Book Store of Jackson has opened a branch store in Mississippi College at Clinton, where good business is expected and such service needed.

Dr. B. C. Land, pastor at Quitman, is preaching in September a series of sermons Sunday mornings on Revival. His subjects are The Need, Some Hindrances, The Kind Needed, and How It May Be Promoted.

The churches at Plantersville, Shannon, Nettleton and Brewer have called Stanley W. Rogers, a Mississippian who has been sojourning in North Carolina. We welcome him back to the state. This field is one recently served by Brother G. B. Smalley.

It is a distinct privilege that Mississippians will have in October to hear Dr. George W. Truett of Dallas, Texas, in a county wide meeting in Meridian. Will you join in prayer that he may be mightily used of God in a great soul winning campaign.

We shall be glad to have from those in attendance brief accounts of your associational meetings. Naturally the editor is unable to attend more than a small percentage of them, but others should report the meetings. And be sure that somebody says a word for The Baptist Record and sends a list of subscribers. Remember that we still give the \$5.00 Bible, Moffatt's Translation to anyone sending us as many as five new subscribers with \$10.00.

In the editor's absence, news came to this office of the death of Brother J. H. Rowe, missionary to Japan. He had influenza and developed pneumonia, dying in a few days. He was a North Carolinian, and married Miss Carrie Hooker Chiles of Mississippi. Both of them were endeared to Mississippians by spending their last vacation in our state. He is greatly missed. The board has asked his wife to carry on the school which together they had begun and were conducting in Japan.

The Clarke County Baptist Association will convene with the Quitman Baptist Church on Thursday and Friday before the fourth Lord's day in October (October 24th and 25th). Prof. W. H. Foster, Quitman, Miss., is Moderator. Rev. E. C. Hendricks of Stonewall is to preach the associational sermon. We extend a cordial invitation to as many of the state workers as can to meet with us. The Quitman Church will be glad to entertain as many as come.—B. C. Land, Pastor.

Dr. J. N. McMillin declines the request of the Education Commission and the Executive Committee of the Convention Board to undertake the task of raising \$300,000 for the educational work of Mississippi Baptists. It would necessitate several months absence from his pastorate at Louisville, and he feels that he could not give this time from his own work. It will be a disappointment to the brotherhood that he declines, and it will be necessary for the committee and the colleges to secure some one else or devise some other plan.

Pastor Faulkner, of Leland, is in the Greenville hospital and the doctors fear he has typhoid fever.

We were sorry to miss a short visit this week of Dr. W. E. Denham, for many years in the Baptist Bible Institute, now pastor of Euclid Avenue Church in St. Louis. He was on his way to Wiggins to assist Pastor J. N. Miller in a revival meeting.

Mr. Keith C. Von Hagen, who was graduated from Mississippi College about three years ago, has become Manager of the Book Room of the Sunday School Board in Nashville. He is well known in Mississippi, where he was active in religious work of the students.

Columbia Church has engaged Mr. G. E. Redd of Lewisburg, Tenn., to be financial secretary and educational director, according to report reaching us. He has been president of the Tennessee B. Y. P. U. Convention, and has been one of the Sunday School Board's rural workers.

Sunday is the day for offering for State Missions. There is a pressing need for \$20,000, and surely our Sunday Schools can make this offering for our mission work in Mississippi. An average of \$20.00 from each school will more than meet it, but no worthy work was ever done by the law of averages. Let it be said of each of us that we did what we could.

That is a stirring article on page one of the Record by Brother Frank Burkhalter about the Russian persecution of Baptists. His information was secured from one who is on the field and knows what he is talking about. Neither one of these men is an alarmist, but accustomed to speak soberly. The tragic situation becomes evident when it is known that it is not safe to publish the name of the informant. We were told recently by a man just from Russia that the New Testament is banned in Russia, but one may have the Old Testament. This would indicate that the Jews who are in control of Russia are now taking the role of persecutors, they who have long been persecuted. The government is avowedly atheistic and the effort is made to suppress everything Christian. The Baptists because of their aggressive evangelistic work are special objects of persecution. It behooves all men who love liberty, and especially those who love the Lord to protest against this atheistic persecution.

A unique service was held at the Central Baptist Church, McComb, on Friday, Sept. 6th, when two young men of the church, Messrs. Charles Daniels and J. B. Hunt, were set apart for the full work of the ministry. The presbytery, of which Bro. J. H. Lane was moderator, was composed of the following brethren: C. G. Campbell, New Orleans; H. C. Price, Fernwood; E. B. Shivers, Progress; T. W. Green, Magnolia; S. A. Williams and W. R. Johnson, Osyka; J. W. Mayfield, R. R. Jones, J. H. Lane, H. L. Carter, McComb. The ordination sermon was preached by C. G. Campbell, the prayer led by J. W. Mayfield, the charge to the candidates by T. W. Green and the charge to the church by S. A. Williams. Both of these young men will leave October 1st to enter their second year at Baptist Bible Institute. In less than eight years of its existence, Central Church has sent out three young men, the third being Rev. Pete Cullom, who is at the Louisville Seminary. This double ordination service inaugurated a "Loyalty Revival" in which Pastor Carter did the preaching for nine days. While no special effort was made for an ingathering, there were 22 additions, eight of whom came by profession and baptism. This makes 103 additions during the 21 months of Bro. Carter's pastorate, more than half coming in the regular services. It is felt that the church was greatly revived.

Convention Board Department

R. B. GUNTER, Corresponding Secretary

Dr. J. B. Lawrence's Article on State Mission Day

We hope every one will read Dr. Lawrence's article on State Mission Day in the Sunday School. He has saved the writer from writing this last article. We appreciate what he says, as he writes to the point. It will be found in another part of the paper.

Handsboro Pastorium

A home for the Handsboro pastor has just been dedicated. In addition to the advantage which this home gives to the pastor and the work in that section of the State, it is interesting to know that practically all of the work on the home was done by the pastor, Reverend W. C. Hamil. It is true that some of the membership aided him and members of other churches made donations. This is a comfortable and commodious home, well located and will make it easier in the future for the denomination to carry on work in this mission field.

Brother Hamil is going to be in the Baptist Bible Institute during the coming session. He is, however, continuing his work. He has exemplified the mission spirit since going to the Coast. He has worked faithfully and conscientiously and the home is only a small part of the results of his untiring efforts. He is a good man, a good preacher and an excellent pastor.

TWENTY REASONS WHY EVERY SUNDAY SCHOOL SHOULD MAKE AN OFFERING TO STATE MISSIONS ON MISSION DAY

J. B. Lawrence

Executive Secretary-Treasurer Home Mission Board

There is every reason why the Sunday Schools of the South should put on the state mission program on Mission Day and take a great offering for State Missions.

Allow me to mention twenty of these reasons.

1. It will stimulate interest in the Sunday School and church service. People want something to do and this program gives them something worth while.
2. It will give an objective to the Sunday School, turning the minds of the pupils out toward the great world-wide work of the Lord.
3. It will deepen the spiritual life if properly put on, for no one can give himself to the task of missions without being enriched in his spiritual life.
4. It will broaden and enlarge the sympathy of the Sunday School by leading it out into a state-wide program.
5. It will deepen the conviction of the Sunday School and people about the State Mission work.
6. It will enlarge the vision by taking them outside of the horizon of their own local community.
7. It will cultivate the mission spirit which is the true spirit of Christianity.
8. It will stimulate benevolence, for giving to the right objects always cultivates the spirit of giving.
9. It will cultivate the grace of giving and enrich the soul in this grace.
10. It will enlarge the attendance upon the Sunday School, for if the program is properly put on it will be interesting.
11. It will rally the forces of the Sunday School and church for the fall campaign.
12. It will vitalize the church life and invigorate it after the summer vacation.
13. It will stimulate the will to win and head the church out in a victorious way.

Moorhead Church

It was the writer's good pleasure to be with the Moorhead Church and pastor the second Sunday in this month for the dedication of their splendid house of worship. We were impressed with the architectural arrangement, with the light and ventilation, with the provision for preaching and Sunday School work, with the economic handling of the building work and with the fact that while the building when completely furnished will cost approximately \$25,000.00, yet the amount of indebtedness is far below that of the average church when buildings have been completed. Good business sense and statesmanship have played a prominent part in the erection of this much needed building in a very promising field.

The interest on the part of the congregation was very manifest and the backing up of the pastor in all of his work was very encouraging indeed.

While carrying on their building program, the Church has not neglected the work of the Kingdom beyond. They are also moving forward in evangelistic work and with the Junior College located in Moorhead the pastor and church have a very bright future. We congratulate them and rejoice with them over their achievements. The pastor, Brother J. H. Hooks is happy and praises his people for their splendid cooperation.

14. It will develop denominational consciousness and turn the people's attention to the work our denomination is doing in the state.

15. It will generate religious enthusiasm which is very much needed in church work.

16. It will stimulate the spirit of cooperation and tell us how to walk and work together.

17. It will intensify the sense of stewardship and increase our feeling of responsibility for the progress of the Kingdom.

18. It will give us the consciousness of obeying our Lord, which consciousness is very satisfying to the soul.

19. It will make for the coming of the Kingdom of Christ.

20. It will help immeasurably in our State Mission work.

With all of these reasons in its favor, no church will want to let this opportunity slip by to regather its forces for the fall and winter campaign.

What we need is more work among those who have opportunity to work, more courage and faith, more smiling, more persons with confidence in the future and more real active cooperation in denominational tasks. It is this spirit that will give us victory.

Get busy and send us the five new subscriptions and secure your copy of the Bible we are offering for your time and trouble. Or we sell the Bible for \$3.00.

An ordination of general interest took place at First Church, Gainesville, Ga., Sept. 8, when Mr. Edwin Burke Dozier, son of Rev. C. K. Dozier, missionary to Japan, was ordained to the ministry. This church ordained his father 25 years ago just before he left for Japan. Pastor Roland Q. Leavell preached the ordination sermon of the son on "A Vision of the Savior, Self and Service". The candidate was born in Japan 21 years ago, is an alumnus of Wake Forest College and will enter the Louisville Seminary this autumn. He has held many positions of honor during his college days, and expects to give his life to work in Japan.

HOMEWARD BOUND

By W. A. McComb

The Los Angeles people are sorry for any one not fortunate enough to live in their city. Los means "Our" and Angles means well just Angels—"Our Angels". How appropriate they regard the name. She has one and a quarter million inhabitants and a growth of a quarter million a year. Long Beach, twenty miles away, has 150,000, and growing the fastest of any city in the U. S. A., they claim. Pasadena, decidedly the prettiest city the writer ever saw, has over 100,000 citizens. California claims 5,000,000 people, and some two million of them live in Los Angeles County. Hollywood, Beverly Hills, Will Rogers, and many other jokes are found in and around Los Angeles, to be shown the tourist by the sight-seeing bus driver at so much per. However, it is worth seeing, and yet not essential to life.

Many former friends now living in Los Angeles and Long Beach added much to the enjoyment of the week's residence in their city of Mrs. McComb and the writer.

From Los Angeles to Grand Canyon, Ariz., is 575 miles. Most of this distance is through the desert, with the thermometer registering 112 in the observation car. The seats are hot, the walls are hot, the air is hot, and incidentally the passengers are hot, but all happy because the Grand Canyon is just ahead.

The Grand Canyon! Tourists stand and look over the rim down six to eight thousand feet and talk in low tones and even awed whispers. The farther rim is 14 miles and the canyon is 217 miles long. Just think, "God made all this", was the remark of a child. As you look down in the bottom of the canyon with your field glasses and see tourists on mule back from two to ten miles away they look like toys.

Away yonder in the bottom of the canyon one sees the Colorado River, 100 yards wide, rushing and foaming along with some cataracts 12 and 15 feet high, and yet to the naked eye it looks like a muddy ditch across which one might easily jump.

The Grand Canyon is a vast sunken area 14 by 217 miles, filled with myriad mountains of all shapes and sizes and colors, the colors changing every minute and oftener. One can sit and look for hours and study this wonderful scene and never tire. But the best way for the hurried tourist to see it, is to go in on the morning train. His sleeper is sidetracked, and that evening about 8 o'clock it pulls out. He has seen all he can see unless he is a student and goes to stay a week or month or a year.

From Grand Canyon to Williams, Ariz., and then through mountain and plain eastward bound through Arizona, New Mexico, Texas, and Louisiana to dear old Mississippi. Thriving cities like Albuquerque, N. M., Clovis, N. M., Sweetwater, Brownwood, Temple, Houston and Beaumont, Texas, De Quincy, Baton Rouge and New Orleans, La., are some of the interesting places on this 2,000 mile ride from Grand Canyon. But mountains towering toward the sky and plans extending as far as the eye can see. Beautiful herds of sheep, cattle and goats, great fields of corn, cotton, oats and wheat—how grand. How thankful one is for this great country. Almost 8,000 miles traveled in 30 days with the greatest comfort and convenience, with every courtesy extended by the fine men and women who serve on this fine trip from Gulfport to Gulfport.

Gulfport? Yes, Gulfport, on the Mississippi coast, the finest city in the world. How sad Gulfportians are that everybody does not avail themselves of the joy of living in Gulfport.

I used to dream and wonder
At the road that wound away
And hope that I might journey
And find its end some day,
But many a mile I have wandered
And many a league I have roamed

Just to find the path that is dearest
Is the one that leads us home.

Sept. 4, 1929.

VISIT YOUR TWO CHILDREN

W. W. Hamilton

When the contest was on between New Orleans and Tampa as to which of these two cities should entertain the Southern Baptist Convention next May, a representative from New Orleans, who appeared before the committee, made this point in his argument: "If one of you had opportunity to visit one or the other of two interesting cities, but it so happened that in one of these cities was located two of your precious children, how long would it take you to decide which one of the two cities you would visit?"

This point in favor of New Orleans had reference to the location in this great city of the Baptist Bible Institute and the Southern Baptist Hospital, two of the children of the Southern Baptist Convention. The mother of these two children has never visited them to see how they are getting along and to ascertain first hand the difficulties which surround them in an atmosphere largely unsympathetic with the sort of evangelical Christianity fostered by these two institutions.

Those responsible for the management of these two Baptist Agencies, together with the Baptists of the whole city look forward with great anticipation to the visit next spring of the great throngs of Baptists from all parts of the South. We are hoping that their coming will result in a much better and more general moral and financial support necessary toward fortifying the work so well begun by Southern Baptists in this strategic center and work which is now bringing such glorious harvests.

Such institutions as the Baptist Bible Institute and the Southern Baptist Hospital can as a rule expect substantial financial help from the communities in which they are located, but the effort of the Baptist Bible Institute in the spring of 1928 to raise \$200,000 in a civic campaign in New Orleans resulted in the raising of only \$35,000.00 and that amount was contributed largely through the loyal and sacrificial support of the few struggling Baptist churches.

The Southern Baptist Hospital has this year been denied any help whatever from the New Orleans Community Chest and that, too, after subscriptions had been made to the Community Chest through an appeal to the entire citizenship of New Orleans, Baptists included.

Even an institution so popular as the Y. M. C. A., after great preparation and thorough organization under national leaders and financial experts, made its appeal to New Orleans last spring for \$1,100,000 to construct much needed buildings for the local organization, which resulted in the raising of only \$528,000.

These facts are given to impress Southern Baptists with the fact that New Orleans is unsympathetic towards Baptist and Protestant endeavor. If the Baptist work is to be firmly established in New Orleans, it must be done through the investment of Baptist money.

Nothing will do more to impress New Orleans as a whole with the possibility and permanency of our Baptist enterprises in this city than the coming of great hosts of Baptists to the Convention next May with a determined purpose to remove all question from the minds of the people here and elsewhere about the future of these two great institutions—the two youngest children of the Southern Baptist Convention.

NOTICE TO STUDENTS OF THE BAPTIST BIBLE INSTITUTE

Any students coming to New Orleans to enter the Baptist Bible Institute will be met at the trains if they will notify Prof. E. F. Haight, 1220 Washington Avenue, of the day and hour of arrival and by what railroad.

—W. W. Hamilton, President.

SUPPORT
THE BAPTIST RECORD

In appealing to the Baptists of Mississippi to support, read, and encourage the reading of our denominational state paper, I offer for so doing, the following reasons selected from the writing of another some time ago:

1st. The reading of a good religious paper makes Christians more intelligent and consequently more useful.

2nd. It leads to better understanding of the Bible.

3rd. It promotes interest in our "Father's business" and in the spread of the gospel of salvation.

4th. It secures better attendance upon public worship of God.

5th. It increases interest in the mid-week prayer meeting.

6th. It encourages larger attendance and interest in Sunday School.

7th. It prepares better teachers for the Sunday School.

8th. It promotes unity of faith and practice in the denomination.

9th. It exposes error and proposes truth, which makes us free.

10th.

11th. It helps to settle disagreement among brethren.

12th. It gives news from the churches.

13th. It cultivates a desire for reading.

14th. It makes better parents, better children and happier homes.

15th. It awakens greater interest in the salvation of others.

If every reader of our Baptist Record would recognize its real worth and importance as a factor in the presentation and advocacy of Bible Truth ("Thy Word is Truth", John 17:17) and the expansion of the "kingdom of heaven" in our state, and become a voluntary, active solicitor of subscriptions for the paper, as opportunity may offer, during the next four months, its present list of subscribers and readers would be doubled, possibly quadrupled before the end of the year.

If I live until Oct. 2nd I will be 84 years old. I was baptized into the fellowship of a small country church in Franklin Parish, Louisiana, Aug. 11th, 1860. Was elected clerk of this church, which position I held 25 consecutive years. Elected messenger to Bayou Macon Association in October, the month in which I was 15 years old. This personal reference is meant as introductory to the following:

I hereby challenge every reader of The Baptist Record to join me in an earnest effort to secure four (4) new cash subscriptions to The Baptist Record before the end of this year.

"Show me thy faith without thy works, and I will show thee my faith by my works".

—C. M. Sherrouse,
Biloxi, Miss.

We recently closed a great meeting at Falkner, Miss. Rev. J. N. McMillin of Louisville, did the preaching. There were 30 additions. 28 by baptism. This was our first meeting in our new church there.

—C. S. Wales.

Pastor A. D. Muse of Claremore, Okla., writes that the church has received fifty new members in the past two months; prayer meeting grown from 15 to 105; Sunday School from 78 to 268; all the work makes a promising start.

At the Yalobusha Association last week it was found from the reports of the churches that there was lacking only \$25.00 of having made the offerings a ten per cent increase over last year. So after the address on Stewardship by brother G. C. Hodge, an offering was made and this deficit wiped out. How many associations can make so good a report.

MISSION WORK IN THE DELTA

The Mississippi Delta is coming to be recognized as a real field of opportunity for State Mission work owing to the large number of white families who are moving into this section, many of whom have no way of attending the churches nearest them. Among the many who seemingly are indifferent to religious influences are large numbers whose hearts are really hungering for the Bread of Life and who can be reached for the Master if we will only follow His command to go into the Highways and bid them come in.

Our little town is situated in the center of a fine cotton section; we are surrounded on all sides by large plantations and the hearts of our people of the Marks Baptist Church have been touched and quickened by the spiritual needs of these neighbors of ours, many of whom are as refined and cultured as you will find anywhere, for true culture comes from the heart and not just from education.

Several of our leaders have been going out on these plantations all through the year, enlisting the people in a local Sunday School of their own or arranging to bring them in to the Marks Sunday School. Sometimes where material aid was needed little garments were secured and little hearts made glad that they might attend Sunday School also. Thus our people have been sowing the seed and when their pastor began the meetings mentioned below, not only these loyal members but many others both young and more mature went also and by song, prayer and personal work, lent invaluable aid.

We began our meeting at Locke's Station on the 18th of August and ran one week. Interest increased with every service. One of our members, Bro. W. H. Wright, carried his truck and car each night loaded with those who lived on his plantation, and he had the joy of seeing 19 of his people surrender for Christ during these two meetings, three of these being his own children. All of these with the exception of two or three were grown men and women. There were twenty-eight for baptism as a result of this meeting. Miss Erna Dudley of Pace played for us and two young ladies from Memphis, the Misses Griffin, who were visiting their aunt at Marks lent aid with their special songs.

The next Sunday we began our revival at Essex under a large wagon shed on one of the plantations of Mr. P. M. B. Self, who is one of our deacons. No pastor ever had a more loyal supporter than he. He is a very busy man, who not only owns four large plantations near Marks but also is president of a bank and a Chevrolet company; is owner of a large department store, one of three owners of Big Three Lumber Company and operates three or four gins, yet he had the interest of his people so much at heart that he attended almost every service both morning and night, and did much both by prayer and personal work to win these people to Christ. Mrs. Self played for us; she is the efficient pianist of our Marks Church.

Seats were provided in all available space under the shed, which were filled each night, and cars, filled with listeners, were parked closely all around the outside. The attendance was estimated at over three hundred almost every night. I have never preached to a more orderly or attentive crowd than we had at this Wagon Shed Revival. The field was ripe unto the harvest. Many came from communities 20 to 30 miles distant. One fine young woman from Memphis was gloriously converted, baptized into our church and carried her letter home with her. At the close of this meeting there were 34 for baptism and several by letter. Of the 34 all were grown men and women over fifteen years of age except possibly one or two, 17 of these grown men. I do not value the conversion of a grown person over that of a child, for in the case of the latter the soul plus a life is saved, but so many consider the older unsaved person as almost beyond

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

TITHING IN OTHER LANDS

In 1778 Charlemagne commanded tithes to be collected within all the portions of the old Roman empire over which he ruled; this was for the support of the Christian Church. These tithes were by him allotted to four different uses; one part was for the maintenance of the edifice of the church, and the other three, severally, for the support of the bishop, the clergy and the poor. Ecclesiastical tithes were always more or less oppressive in their operation, being unevenly imposed, but after their introduction into Great Britain they were systematized. They were first enjoined in England in 786, and in 794. Offa, King of Mercia, gave the church all the tithes of his kingdom, and this law was subsequently made general for all England by Ethelwulf. When dioceses were divided into parishes the tithes of each parish were allotted to its ministers, first by common consent, but afterward, about 1200, by the law of the land, and this law still holds good in England. The custom of paying tithes became established in Germany and France about the same time, the ninth century, and in the Scandinavian countries in the eleventh century. At first the payment of the tax was always in kind, that is, in grain, livestock, wool, etc., and such things were known under three heads, namely, praedial, or those which arise immediately from the soil, as grain, fruits, and wood; mixed, or those consisting of natural products, but nurtured by the care of man, as calves, lambs, eggs, cheese, wool, etc.; and personal, or those arising from the profits of personal industry, as in the

pursuit of some profession, or some trade or livelihood. With regard to their value, tithes were divided into great and small; great being grain and wood, and belonging to the rector, and small tithes being the other praedial tithes with the mixed and the personal tithes, and belonging to the vicar.

Tithes proved a source of great trouble in every country in which they were collected and a constant cause of bickering between the clergy and the people. They have, therefore, been abandoned in nearly all countries except England, where they are still retained. There they have been the cause of constant friction between the people on the one hand and the officers and the clergy on the other. Under Henry VIII the owners of certain great estates were relieved of the duty, and this increased the feeling of the tithe payers that their burden was an unjust one. In three-fourths of Ireland, it was found impossible to collect tithes, for long periods of time, and the enforcement of the law, especially in the cases of non-members of the church, was not infrequently accompanied by riot and revolt. Finally, an act of commutation was passed by which tithes were assessed in money, the value being based on the average price of corn for a preceding term of years. The matter has been the subject of much legislation by Parliament, which has generally established in lieu of the old system a fixed money rent charge payable annually. For further information, consult H. W. Clark's History of Tithes (1891); S. Degge's, The Parson's Counsellor With the Law of Tithes (1820); and J. Selden's History of Tithes (1818). (American Encyclopedia, Vol. XX).

reach that it is my greatest joy to be instrumental in winning them for the Master, and He has so graciously blessed our efforts along that line, for which we give Him all the glory.

Just here let me say that I did not have a more earnest personal worker in all of my meetings than I did in Mrs. B. Hinchcliff, one of the finest and most consecrated Methodist ladies of the Marks Methodist Church. She has maintained a little Sunday School all through the year near her home about half way between Essex and Marks and from her Sunday School came for baptism an entire family, being among the number, father, mother, two sons and a daughter. She has generously offered to help bring them to church and B. Y. P. U., if they so desire. Such a spirit of love and devotion for the Master is beautiful indeed.

This year we have already received over one hundred into our work by baptism, nearly 75 of them into our Marks Church.

No pastor, I am sure, has a more loyal flock than has the writer in this church. It has not been all smooth and easy for the All Wise Shepherd doesn't always see fit to lead beside The Still Waters, but surely His Rod and Staff have been our help and His presence has been with us all the way.

Our work has been very encouraging for our people have caught a vision of the world's needs both at home and abroad and are faithfully trying to carry out the command of the Master who said, "Begin at Jerusalem." Every Sunday large trucks are sent out and these newly enlisted people are brought in to our services and right joyfully are beginning their relations with us in the Master's service. Pray for us that our vision may be broadened, our faith be strengthened and our service increased till the Lord shall come again.

These good people sent their pastor with his

family away on a short vacation with expenses paid at the end of these series of meetings. We spent several pleasant days with friends in east Texas while away.

We thank God for His goodness, and pray for strength to do more for Him than ever before.

Fraternally,

—L. S. Cole,

Pastor Marks Baptist Church.

Hillman College opened with a larger attendance than last year, or perhaps for many years, and Prof. M. P. L. Berry brought them out to prayer meeting and they are there at church and Sunday School. This increase is in spite of the fact that Mr. Berry was unable to do any canvassing during the summer, but stayed at home and built two new cottage dormitories. The girls come from Mississippi and other states, some of them far away. Mr. Berry is treasurer of the church, a good one, and a deacon.

Many over the state are interested in the school openings at Clinton. First was the Consolidated High School, of which Prof. Lasseter is Superintendent. This school has had a marvelous growth in the past twenty years. It moved from an old barn looking house in the gullies to one of the highest points in town, and a large brick building which provides for all departments of a modern high school. The standard is raised to conform to all requirements for affiliation with colleges and a teaching force employed according to standards. Professor Lasseter is not only an excellent school man, but he and his wife are regular and active in church work. The town is growing and improving in every way and the high school keeps pace with all the rest. When the revival meeting is on the pupils from the public school attend in full force, are given favorable position and the baptisms are largely from among the pupils.

Mississippi Woman's Missionary Union

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 MRS. J. A. TAYLOR, Brookhaven, 6th District

FOR THE W. M. U. WEEK OF PRAYER PROGRAM THE ORPHAN IN OUR COMMONWEALTH

We often hear the question, "Who are orphans?" And in order that we may intelligently consider the above subject, we shall explain the subject in the sense it ought to be considered in the matter of determining those children, who should be considered with the view of accepting them into an Orphans' Home. Considering the question as suggested, those children, who have no one else to care for them or who will care for them are Orphans. In some cases both parents are living, in others one may be living, and in others neither parent lives. Though, at the first thought, you may wonder if we should accept children with living parents, after considering the matter we are sure there will be no doubt. Which would you prefer, to have been left without a father or mother, or with a living father or mother, who had disgraced his or her home? To my mind, the most pitiful condition possible for a child is that, where a father or mother has proven unfaithful and has deserted home, consort, and children for some one else.

Then what should our people do for children, who are innocent, helpless, and needy? As loyal Baptists, shall we not, for the sake of the future development of our Commonwealth as well as that of our own churches, save these children for Him who said "Suffer little children to come unto me"? Doubtless every Christian will agree that there is no more worthy cause.

These children should have everything that the right kind of a home should provide for the welfare of children in it. With the natural love our Christian people should have for such children, we should provide for their spiritual training, educational guidance and physical development.

To provide for our children, those in authority are economizing to run without creating a debt and, at the same time, to try to accumulate a fund with which to make better buildings, properly lighted and ventilated. Therefore every Baptist in our State ought to assist by helping to provide for the proper training of the children in the Home.

As the dining-room has no light from the sides and as the kitchen cuts off the greater part of the light and heats the air at one end of the building, which gives only the light and air from one end of the dining hall, it is evident that we should provide a properly lighted, well ventilated, and in every sense modern building.

The children are healthy and happy; their religious development as well as their educational opportunities are very good; therefore our greatest problem is to care for their physical needs.

In conclusion, let me stress the idea that the Orphan in our Commonwealth needs an opportunity; that many of these children will make our best citizens provided we provide the means for development; that, with the proper religious training, they will develop into the most loyal and useful members of our churches; that our churches and members cannot afford to fail to accept the responsibility and opportunity of caring for and properly educating these helpless children.

Therefore be it resolved:

That every woman, through our W. M. U., cooperate in leading our great Denomination to a proper responsibility so that all Baptists may take part in the offerings to be made at Thanksgiving and MOTHERS DAY, which days have been designated by our State Convention as the proper time for all to make special effort to provide for the real needs of our Orphanage;

Second, That a special effort be made to provide sufficient money to make the necessary improvement to properly care for the children in the Home as well as to give sufficient room for others, who ought to come into the Home;

Third, That all W. M. U. members join with the management of our Orphans' Home in the matter of helping all Baptists in our State to properly understand the importance of cooperation for the support, maintenance, and proper equipment of same;

Fourth, That we make the Home a continuous part of our program in interest, in prayer, and in giving until the Home of our helpless children is so developed that our people will enjoy visiting same and appreciate the opportunities we are giving the children.

The Baptist Hospital and Its Training School

When we look back through the vista of years, and they are not many, we glimpse the City of Jackson, almost a village then as compared with its splendid setting of today, we see men with vision gathered in a committee room of The Baptist Record office discussing the establishment of a hospital, a Baptist Hospital, in Jackson.

Two citizens of the city came before the Committee offering a building and grounds which they had been using as a hospital. This property was purchased by the Committee for the Baptist Denomination, and is the same ground upon which the present plant had its beginning.

This purchase was made about 1910. Four years later the growth of the hospital made it necessary to enlarge the plant and it was then found advisable to establish a training school. With increased patronage, additional help was required, and thus our training school came into existence and we now have 52 student-nurses. We employ an instructress for the training of these young women in their class work, and the Staff physicians give lectures each night in the week on vital subjects, thus bringing the student-nurse into vivid, personal contact with the profession she has chosen.

For the past three years we have found it difficult to take care of the patients who wish to come to our hospital, and in November, 1928, this need was brought to the attention of the Convention in Meridian, Miss., and an expenditure of \$50,000 for additions to our present plant was authorized. This building is now in progress and will be the pride of the entire Denomination when completed.

We find through the passing years that the Woman's Missionary Union has been the most faithful and helpful of friends to the hospital. We have been the grateful and appreciative recipients of hundreds of pieces of linens, such as, sheets, pillow cases, towels, table and tray covers and many other articles useful and most acceptable.

The work in the hospital covers every phase

of human suffering and disease. Our Staff is composed of physicians who rank second to none in the United States.

The blind, the lame, the aged, the orphans, the sick of all classes come to us. We give of our best to all!

To the orphans from the Orphanages we give monthly care and treatment, sending these little ones back to health in the Homes.

From the State's Rehabilitation ranks we treat every month some poor crippled, lame child, or children, and many are made to walk who have never been able to stand on their feet. Deformed limbs straightened, and many made happier for the relief given in our hospital.

The blind are given aid. One woman, 36 years of age, who had been blind for 30 years had an operation performed by one of our Staff physicians on her eyes and the shadows were lifted and she went out from us rejoicing in regained sight.

From the Old Men's and Old Ladies' Homes come many who ask help and we never turn one of them away. These old people are given the best we can bestow. Aged and worn, there is not much for us to work on, but they leave us with much relief and a smile of gratitude.

We have admitted to the Hospital this year 4165 patients. Of this number 463 were charity cases entirely and amounted to \$12,282.86. A 20% discount is given to ministers' families, doctors and nurses and this amounted to \$2,366.71. There is no charge made against any minister, except for the extra medicine that has to be bought for him, outside of our drug-room.

We have no charity wards in our Hospital; yet there is never a time that we do not have a full quota of charity, and we place them where the doctor in charge thinks best suited for the patient. No one knows who are charity patients except the Superintendent, his Assistant and the doctor. In this way, every patient receives the same treatment and service. We try to give every particle of free service possible. Our Hospital is running solely on what it takes in. Every penny received from the Convention Board, or from any other source, is placed in the Sinking Fund and used to pay on the indebtedness of the Hospital. Our donations in the way of money, other than amount received from the Convention Board, were less than \$200,000. So, it is easy to be seen that the Hospital cannot depend on the donations received to carry on its work.

General Hospital repairs for the year have amounted to \$4,961.96, a carpenter being employed full time. In this way, the upkeep has been well taken care of. Every unit of the Hospital is in splendid repair.

Much new equipment has been added to the operating rooms and X-Ray Department.

The note on the Superintendent's home has been materially reduced. The Bond and Interest due on the bonded indebtedness of the Hospital January 1, 1929, amounted to \$7,400.00. We had enough in the Sinking Fund to take care of this amount, with the exception of \$28.23, which amount we transferred from the general account.

We feel that God has wonderfully blessed us in our work and our hearts are made glad that we have been able to serve suffering humanity so abundantly.

The Baptist Record

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Mississippi Baptist Convention
Board

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Jackson, Mississippi

R. B. GUNTER, Cor. Sec'y
P. I. LIPSEY, Editor

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East Mississippi Department

By R. L. Breland

Yalobusha Association

The Yalobusha County Baptist As-
sociation met with Bethel Baptist
Church Sept. 11-12, 1929. It was
well attended both days, nineteen of
the twenty churches being repre-
sented by messengers. The same
officers of last year re-elected for
another year, namely: G. E. Denley,
Moderator; T. T. Gooch, Clerk, and
L. D. Clements, Treasurer. The an-
nual sermon was preached by R. L.
Breland, using as his subject "God's
Call to His Church in Time of Per-
il"—Rev. 3:2. Rev. G. C. Hodge,
Budget and Stewardship Director,
represented the State Mission Board
and delivered a splendid address on
the Cooperative Budget, and other-
wise helped in the proceedings.

Reports from the churches were
unusually good. Nearly twice as
many were baptized the past year
as the year before, only a few
dollars were lacking to bring the
churches up to the ten per cent in-
crease asked over the previous year,
and a freewill offering was taken
and made up this deficit. The spirit
was fine all the way through the
meeting and the presence of the
Spirit was visibly felt by those pres-
ent. It was voted the best meeting
the body has held, everything con-
sidered, in some years. A turn for
the better in Baptist affairs was in
the atmosphere. Baptist doctrine
and Bible giving were stressed hard
by all the speakers and the people
said they enjoyed it. May results
follow to the glory of God and the
good of His cause.

Among our worthy visitors pres-
ent we noticed the following: Rev.
G. C. Hodge of Jackson, Rev. N. F.
Metts of Oxford, for many years
pastor of Bethel; Jas. L. Vinson of
Oxford, the present pastor of Beth-
el; Deacon A. A. Bruner of Pitts-
boro in Calhoun County, once a lead-
ing member of this association, and
Bro. B. Murphree of Pittsboro. Each
of them added much to the progress
and the interest of the meeting.

A new feature of the association

this year was a doctrinal sermon at
night by Rev. J. M. Metts of Water
Valley. His subject was, "What
Think Ye of Christ?" and he did the
subject justice to the delight of all
who heard him. The congregation
present voted unanimously to the
truth and helpfulness of the sermon.
It is hoped that the moderator will
continue that practice and arrange
for another doctrinal sermon next
year. Our people need to hear more
of the real doctrines of the Bible
than they are getting, I am think-
ing. Another new feature to be in-
troduced next year is a sermon on
Missions at the noon hour the second
day in connection with the report
on missions, by some one secured by
the moderator; presumably by some
of our state workers.

One newly organized church was
added to the roll: Camp Grounds,
two miles north of Water Valley. It
was organized last fall with eleven
members and thirteen had been
added since by baptism. Rev. J. M.
Metts is pastor; Prof. Reed is Clerk.

The Woman's Work: Mrs. W. H.
Ballard of Elam Church, Coffeerville
P. O., was elected Associational Su-
perintendent. The following read
the report and made remarks there-
on: Mrs. O. T. Tarver, Mrs. J. R.
Markette, Mrs. J. W. Brown, Mrs.
J. O. Davis and Mrs. J. W. Lippin-
cott. The women are praying for a
better day in the work in this asso-
ciation. The following brethren not
otherwise mentioned added much to
the meeting: Brethren W. M. Van-
derberg, L. E. Roane, J. M. Hendrix,
W. E. Hudson, Joe P. McCain, J. T.
Johnsey, C. T. Schmitz, A. B. Ma-
gee and others.

The Bethel Church and community
entertained the large gathering no-
bly, enough being left each day when
dinner was over to feed the crowd
again. This is a fine old church
that has done much for the Lord and
our stay was happy in their midst.

Rev. J. M. Metts was appointed
Orphanage Director for the associa-
tion, also Stewardship Leader and
church organizer; B. Y. P. U. lead-
ers were chosen for the three dis-
tricts as follows: District 1, Miss
Theo. Tribble, Wayside; Miss Gladys
Hill, Water Valley; Mrs. Hugh Hyde,
New Hope. A church to church B.
Y. P. U. campaign is asked of Bro.
Wilds in the Spring. R. L. Breland,
L. E. Roane and T. T. Gooch were
appointed Historical Research Com-
mittee; G. E. Denley was sent to
Southern Baptist Convention, Mrs.
J. W. Lippincott his alternate. The
body meets with Wayside Church,
near Scobey in western part of coun-
ty, next year. The Lord be praised.

Notes and Comments

Deacon Denley has been modera-
tor of the Yalobusha Association
since its organization in 1921, and
makes a good one. Bro. T. T. Gooch
holds the same distinction as clerk
of the body. He has won the prize
for best minutes a time or two.

Bro. J. T. Johnsey has long been
one of the pillars of Bethel Church,
where the association met. He is
nearing 80 years old now, but still
he takes active part in the church

work and was one of the leading
factors in the association. May his
tribe increase and his days be many.

We discovered a new Baptist, new
to us, in the person of Bro. Joe P.
McCain, an attorney of Water Val-
ley, whom Pastor Metts called his
"assistant pastor". He made an elo-
quent and effective address on pub-
lications. Lawyers make good church
workers when they will.

Bro. W. M. Vanderberg of Water
Valley is always on hand when the
work of the association is in prog-
ress. He adds much to the meet-
ings not only in verbal words but in
activities. Deacons like him and
some others we know are worth
their weight in diamonds.

Rev. J. L. Vinson of Oxford is the
popular pastor of Bethel Church. He
is related to the famous Metts
preachers and seems to be full of
zeal and good works. Bethel has
some two hundred members and is
capable of doing a fine work for the
Master.

Rev. N. F. Metts, father of the
Metts brothers who are preachers,
was in attendance upon the meeting
of the association and seemed to
greatly enjoy the meeting. He was
for many years pastor of Bethel and
his visit back was full of reminis-
cences and renewal of old relations.

There lies sleeping in the Bethel
Cemetery the body of Rev. J. R.
Sumner. A concrete slab covers and
marks the place where he rests in
peace on which is inscribed the dates
of his birth and death. Bro. Sumner
was loved by all who knew him, and
did much valiant work in this and
other parts of our state. He died in
1924 and his faithful wife fol-
lowed soon and rests by his side.
"Blessed are the dead which die in
the Lord".

Dead—On Sept. 9, Bro. Lawrence
Tierce, member of Elam Church and
son of Mr. and Mrs. Pat Tierce of
near Coffeerville, was accidentally
electrocuted near Greenwood while
on duty as a lineman in the employ
of the Mississippi Power and Light
Company. He was buried with Ma-
sonic honors at Elam, the writer
conducting the burial services. He
leaves a wife and two-years old
daughter to mourn his going, with
whom we deeply sympathize.

Had good services at Oakland,
Yalobusha County, the second Sun-
day. The A. H. S. teachers and
pupils added much to the services.
Professors Adcock and Todd, two of
the professors in the school, are
helpful workers this year. We miss
Prof. and Mrs. L. G. Wallace, who
are at Charleston A. H. S. this year,
also Misses Catherine Dollahite and
Laura McPherson, two of our fine
workers, who are attending college
this session.

BETHESDA MEETING

On the second Sunday in August
we began our meeting at Bethesda
church Hinds County, and closed on
Friday night following. We had the
able assistance of Brother R. A.

Langley, a former pastor. His good
wife was of invaluable assistance.
Brother Langley is a good preacher,
and very much loved by this good
people.

We received 6 for baptism and 5
by letter. On the 4th Sunday we
baptized 7 in the Terry Baptist
Church, they having invited us to
use their baptism. One was already
approved for baptism. On the 4th
Sunday, we received two more val-
uable members by letter, the teach-
ers in the public school.

The church remembered Brother
and Sister Langley well in a finan-
cial way. They have returned to the
Southern Baptist Seminary at Louis-
ville. There is a great future be-
fore these promising servants of the
Lord. —M. J. Derrick, Pastor.

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The Sunday School Department

SUNDAY SCHOOL LESSON Sept. 22, 1929

MALACHI FORETELLS A NEW DAY, MAL. 3:1-12.

GOLDEN TEXT... Behold, I send my messenger, and he shall prepare the way before me. Mal. 3:1.

(From Points for Emphasis by H. C. Moore).

1. The Promised Coming of the Redeemer ushered in the dawn of the new day. (1) His forerunner was John the Baptist. He was a messenger with the mission of a herald. He was to go before his Lord announcing his advent. In particular, he was to prepare the way even as remote peoples build highways for the coming of their king. (2) His friends were expecting him and were ready to receive him. They called him, "Lord." They earnestly desired his coming. They sought him with the whole heart. (3) His appearance gladdened the world in the fulness of time. Yet there was a suddenness about it that startled. He came to the Temple in infancy and at twelve and in the fulness of manhood. He was the long-promised Messiah. (4) His service embraced first of all the regeneration and sanctification of his people. On the one hand he was the refiner's fire separating the dross from the pure metal and then refining the silver and gold until it reached maximum purity. Moreover, he was like the fuller's soap cleansing from the daily dust and grime and whitening the garments of conduct. (5) His servants showed their loyalty by their sacrifices to him and for him. They make offerings unto Jehovah. They worship not with sinister motive but in righteousness of heart. Hence their offerings are acceptable unto God even as those of Abraham, David and Elijah in the days of old. (6) His severity is combined with his mercy. He comes near in judgment. Evil-doers are obstinate in their sin and get no comfort from him. He bears swift and terrible witness against those who in their rejection of God sin against society, now by their sorcery, now by immorality, now by gossip and slander, now by fraud which strikes down and tramples upon the helpless hireling, the dependent widow, the unprotected orphan, and the lonely stranger in a strange land. (7) His stability is the guarantee of continued mercy to his people. Since he is changeless, there is no danger that those who trust in him will ever be destroyed.

2. The Preparation Call to the Redeemed suggests the duties of the new day. Four things are included in the present paragraph. (1) Acknowledge sin committed. The source and seat and substance of sin is selfishness. The priests had been mercenary. And the people were not far from the same charge. So the prophet addressed the people at large who had suffered the Temple

and its services to be sadly neglected on account of funds. The withholding of their tithes which were due and of their offerings which the liberality of love would dictate were simply robbery of God. The charge is definitely made in the familiar words showing that a man can rob God, and that Malachi's readers had actually robbed him in tithes and offerings. (2) Avoid sin condemned. The curse fits the enormity and the effrontery of the crime. The robbers had lost more than they had gained. Withholding more than was met they were reduced to poverty and misfortune. This was the true explanation of the evils which had come upon them. (3) Admit sin challenged. The duty was again emphasized. They must not wait for better times in order to observe a neglected ordinance. Let them immediately bring the whole tithe into the divine storehouse. Over against the duty and its purpose there was placed a divine challenge and test which reveals blessing in the wake of duty. (4) Rejoice over sin counteracted. The blessing included temporal prosperity in several phases. Other nations should see and recognize the abounding good fortune of an obedient people. It is not to be understood that the payment of tithes, would as a business transaction, entitle those who paid them to the blessing of God, but that the in-bringing of tithes in a proper spirit would effect such conditions that prosperity would naturally follow.

Rev. S. G. Pope, of Fernwood, Miss., who is now an official of the Mississippi Anti-Saloon League, delivered a notable address on the 18th Amendment to our Constitution at Progress Baptist Church Sunday, Sept. 8. He traced the history of the prohibition fight in this country from 1851 until the 18th Amendment became a part of our Constitution.

He declared that many church people considered the fight won for all time when the amendment was adopted by forty-six states but that the saloon people and whiskey advocates at once began a great campaign to repeal or to amend the 18th Amendment.

He pleaded for total abstinence and for the strict enforcement of the prohibition law. As a result of his address, many of our members will sign pledge cards to help finance the Anti-Saloon League.

G. H. A.

"MARBUS SABBATICUS"

A New Disease
Discovered by a Vicar.

In the current issue of his parish magazine, the Vicar of Christ Church, Chadderton, near Rochdale, (the Rev. A. V. Astin) says: "Morbus Sabbaticus, or Sunday sickness is a disease peculiar to churchgoers.

The attack comes on suddenly every Sunday; no symptoms are felt on Saturday night; the patient sleeps well, eats a hearty breakfast, but about church-time the attack comes on and continues till services are over for the morning.

Then the patient feels easy and eats a hearty dinner. In the afternoon he feels much better and is able to take a walk and talk about cricket or politics, but about church-time he gets another attack and stays at home. He retires early (sometimes), sleeps well and wakes up on Monday morning refreshed and able to go to work, and does not have any symptoms of the disease until the next Sunday.

The peculiar features of the disease are:—

- (1) It always attacks professing church-people.
- (2) It never makes its appearance except on Sundays.
- (3) The symptoms vary, but it never interferes with the sleep and appetite.
- (4) It never lasts more than twenty-four hours.
- (5) No physician is ever called in.
- (6) It is becoming painfully prevalent and is alarmingly infectious. Make no friends of the infected.
- (7) No remedy is known for it except prayer.
- (8) Unless checked it always proves fatal in the end—to the soul."

WHEN THINGS COME EASY

Jennie N. Standifer

A prominent lawyer of our state had an only son for whom he planned a brilliant future. The boy was to have the advantages of a thorough education. This had been impossible for the father, who had been very poor. But the son loved pleasure, leisure, and plenty of money to throw at the birds. He despised the drudgery of school work and never completed the high school course. A degree in college and the study of law were impossible.

In a few years financial misfortunes and the health of his father forced the young man to accept an humble position in an office. There he has remained until this good day, without hope of change for the better. His parents and two sisters died, his wife deserted him, and nothing remains to this failure except poverty until death ends his poor life.

"Why did that well-born man, with so many possibilities of success, become such a miserable failure?" was asked a wise old gentleman who was well acquainted with the family.

"From early childhood," replied the old man, "things came too easy with him. 'He was never taught the value and dignity of honest labor, nor to put forth his best in what he undertook. He never learned the necessity of grasping opportunities when they were at hand. He wasted time, and never learned to pay attention to details in his work. These are as essential to success as energy, technical knowledge and training.

Ignore them and the highborn and brainy rarely ever attain mediocrity. When these are neglected and also religious training, there is little hope of a young man or young woman coming to the front in anything worth while. The young man in question could do nothing well, and had no higher ambition than to enjoy the creature comforts that money buys. "Instead of feeling sorry for boys and girls who have to struggle to do something to be something, we should pity those to whom things come easy. We should strive to show them that whether they are rich or poor they should make every undertaking a masterpiece. Such work has given the world the immortals in art, literature and heroic lives through all ages, and will continue to do so until the end of time."

"Say, Mike, did you hear I had an air-tight dog?"

"No. What do you mean, air-tight?"

"Well, it's half Airdale and half Scotch."—The Pathfinder.

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HISTORICALLY SPEAKING

Special request of Moderators, Clerks of Associations, and All Others Interested:

Let me urge that three copies of all Minutes of Associations be sent to Dr. P. I. Lipsey, Jackson, Miss., Baptist Headquarters, for the permanent files for the preservation of Baptist History. THIS IS VERY IMPORTANT, as the historian is dependent on facts contained in these Minutes in the writing of Baptist history. The historian is utterly helpless without facts, for it is facts that he deals with. He needs true facts, not supposed facts; definite facts, not hear-say facts; all the facts, not just a few.

The historian is a peculiar being, perhaps—to some people. He is ever on the alert for bits of historical records and for old documents that are treated as of little value to the ordinary mind. He makes request for such things, hoarding them for some mysterious purpose. And occasionally, without asking, he takes things—becoming noted as a person “with taking ways.” But he is gathering facts that may be often going to waste upon which he must depend for his life as a historian.

Histories are sometimes defective in their first prerequisite as works of merit, which is the proper display of facts, true facts, definite facts, and all the salient facts. This is due in part, doubtless, to the carelessness of the historian in dealing with available facts, but not always. It is more frequently the result of a lack of facts, due to the historian's inability to get others to cooperate in ascertaining the facts. In a well known history by a well known historian the following statement is made: “In the territory now comprising Mississippi, a part of which was ceded to the United States in 1797, and another part in 1819, a church was constituted as early as 1780, and eight years later another church. By 1806 the Mississippi Baptist Association is organized with six churches.” Now, of the six facts in the above statement, only two are accurate; and these are in the last sentence. Either Homer nodded, or his sources of information were limited.

So, brethren beloved, send in the three copies of the Associational Minutes for this year, and all other sources of information that you can get your hands on.

Yours for Service,

—J. L. Boyd, Secty.

Com. on Historical Research.

CALIFORNIA

By W. A. McComb

San Francisco being situated on a peninsular, and largely surrounded by water, is naturally cool. But it is claimed that July and August are its coolest months. Overcoats are freely used by the men and furs by the women.

It has a population of 750,000 people. It has the largest Chinatown on the Pacific Coast, being more than 100,000. There is also a

large Japanese community. The people are cordial and one feels at home quickly among them.

The writer had the pleasure of a call from W. A. Hoffinger, a former roommate at Mississippi College. Mr. Hoffinger is son of the late Rev. M. V. Hoffinger, so long pastor at West Point, Miss. Mr. Hoffinger has his mother with him and she is hearty and hale at 83 years of age.

O. M. Johnston, one of the outstanding graduates of Mississippi College, also called on the writer and Mrs. McComb. Dr. Johnston is at the head of the Department of Romance Languages in Leland Stanford University. He has fifteen professors under him in his department. Dr. Johnston is also President of the North Central California State Baptist Convention. He is also a member of the Board of Trustees of the California Baptist Theological Seminary. He is a fine example of what a consecrated layman can be. O. M. Johnston entered Mississippi College not a Christian, but was converted soon after he came under her fine Christian influence and was baptized into the Clinton Church by Dr. B. D. Gray, the pastor. Dr. Johnston is one of the outstanding Christian scholars of America and says if it were all to do over he would take his academic course at Mississippi College. He is intensely interested in the denominational work and frequently responds to the many calls he has to speak in the pulpits of the Baptist churches of California and other states.

From San Francisco to Los Angeles it is 471 miles. The Coast Route and a daylight trip gives one beautiful scenery. Over 100 miles is along the Pacific Ocean. The scenery is marvelous. Los Angeles boasts of one and a half million people, and growing at the rate of a quarter of a million a year. The climate is delightful. To worship at the Temple Baptist Church makes one feel like he has been to church: 2,500 seats and all taken. The subject of the sermon was “For me to live is Christ”. The singing was the old gospel hymns and the people sang.

Los Angeles, Calif.,
Aug. 26, 1929.

MARKS, MISS.

When a fellow gets home after having been away for some time, he somehow appreciates more the things, and those who are there seem dearer and more precious to his heart. This has been my experience in my church home as in my own home. I had been away from Marks three months. Wherever Sunday found me I have attended Sunday School and preaching services. It was my joy to be at home for first Sunday in September with my family and my own pastor. Am of the opinion that flowers to the living are more acceptable than after the heart has ceased, so here I am saying a few words in appreciation of my Pastor, Rev. L. S. Cole.

After having been away so long,

found him in the midst of a meeting where under his leadership a small Sunday School had been organized some months ago under a wagon shed on one of Mr. P. M. B. Self's plantations, assisted by Mr. Self and his good wife. Have never heard more earnest heart searching messages than he brought to those who crowded under and around that shed, with the result of thirty-five being added to our church by baptism. One of the most beautiful sights to a Christian is to see men and women buried with their Lord in baptism, and Sunday afternoon the Marks Baptist Church was crowded when fifteen grown men and one boy and 18 women were baptized, one father and two sons in the baptism at one time and later the mother and daughter, five in one family, all adults.

Last year under his leadership a Sunday School was organized out at Locke's Station in a school house. A meeting was held in August, 1928, when thirty joined the church by baptism and quite a number by letter; the Sunday School has been going ever since and Bro. Cole has gone out and preached there every fourth Sunday afternoon, doing this as a part of our regular church work, as many of these people had no way to go to church. They all made subscription to the regular church budget and are happy in their church relation. On third Sunday night in August he began a revival there again, when twenty-eight were converted; one lady over seventy years of age was baptized. There were added to the Marks Baptist Church seventy-four by baptism this year, eleven having joined at our regular services.

Bro. Cole also is Pastor of Walnut Church, preaches there first and third Sunday afternoon each month. Here Dr. Henderson of Greenville, Miss., assisted him in a meeting resulting in 32 for baptism, and he also preaches one Sunday afternoon each month at Birdie, and here under his own preaching there were 28 for baptism, making a total of more than 100 baptisms under his own preaching.

Bro. Cole is a man of strong character, pleasing personality, and a fearless leader.

May God bless him in his Master's work is the earnest prayer of one of his Deacons.

—J. M. Causey.

READY TO GO OR STAY

On July 13th, 1929, Norman Roberts graduated from the Southwestern Baptist Theological Seminary, taking the degree of Master of Theology. His wife, who was before marriage Myrtle Lenora Shows of Hattiesburg, Miss., graduated from the Southwestern Baptist School of Religious Education, taking the degree of Master of Religious Education. Norman Roberts is a graduate of Mississippi College, finishing in the class of 1924. He took the degree of Master of Arts from Louisiana State University in 1927. His wife is a graduate of Mississippi Woman's College.

On Saturday night of July 13th, Brother Roberts began preaching in a revival meeting at Friendship, near Ellisville, Miss. He closed the meeting Friday night, and drove back to Emory, Texas, the next day. On Sunday morning he began another revival, and has preached every day since until Sunday night of Sept. 1st, when the last of the meetings closed. During the time 55 were received for baptism and 20 by letter.

The meetings are over. We offer ourselves to God first, and Southern Baptists second, as foreign missionaries. If we cannot be sent, we want a pastorate where we can serve at home. We would be glad for Mississippi churches to send us to the field, and pay our salaries. If not, we would like to come back to Mississippi and serve. We have done our best to be trained workers. We feel in a peculiar way that we owe most of all to Mississippi Baptists, and we want to serve there if not on the foreign field. We are yours. Use us if you can.

Sincerely yours,

—Norman L. Roberts.



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The Children's Circle

Mrs. P. I. Lipsey

Bible Study: Luke 1:59-66

Our lesson today needs for us to look back a little in the Bible to understand it. An old priest was burning incense one day in the temple of the Lord. He and his wife had for years had a great longing to have a little child of their own, but they had never had one, and of late years, perhaps, had ceased to ask for one. On this day in the temple, an angel spoke to Zacharias, and told him that he and his wife should have a son, and that they should name him John. This was hard for Zacharias to believe, and the angel told him that because of this doubt, he should be dumb until the child was born. All that the angel said was true: he spoke no word, after that, and after a while the little son came. The friends and neighbors wanted to name him Zacharias, after his father, who was so proud of him. But Elizabeth, the happy mother, said, No, indeed, we must name him John. The friends said they didn't know why he should have that name, he had no kin folks named John, and asked his father about it. Zacharias got him a writing tablet and wrote on it that the boy's name was John. As soon as he wrote this, God blessed him with the power to speak, and the first thing he did was to tell how good God had been to him. People remembered about this, and expected a great deal from this little John, and they were right. He became John the Baptist, who called the people to the Jordan and baptized many, and who told of the Saviour, our Lord Jesus, and prepared their hearts to receive him.

My dear Children:

One more week, and I think we shall be able to send our Scholarship money to New Orleans for Miss Gladys. The money has been coming in small amounts, but several letters, sometimes, a day, and that means that a good number of you are interested. Just keep it up, and we'll be all right.

Here is a question for you: What is the most useful thing you have learned in school during the past three weeks? Tell us about it in a short letter, and I will publish the letters. There are so many good things we learn at school: what is the one that helps you most, and that you are glad to learn?

Much love from

Mrs. Lipsey.

Pontotoc, R. 3, 9-9-29.

Dear Mrs. Lipsey and Children:

Wonder if you would let a very, very little boy join your Circle? I am just 19 months old. My birthday is Jan. 22. My pet is a black and white bird dog. Her name is Kate. I can ride Kate by some one holding me. Enclosed you will find 10 cents for the B. B. I. girl. A new member,

Delbert Willis Goggans.

You are just the right size, baby Delbert. I am so pleased to have you, and to know that Mother is teaching you to give. Thank you, dear.

Florence, R. 1, Sept. 5, 1929.

Dear Mrs. Lipsey and All:

Some time has passed since I visited the Circle, but have been interested just the same. Mamma read the letters and Bible Study. I know Mrs. Lipsey will say watermelons are gone. Ha! Ha! School has opened. My brothers are going, also Frances too. You know I get so lonesome every day. I am still 4 years old but will have a birthday the 25th of this month and then I will be 5 years old. I went with my

Grandmother to Aunt Levie Keen's last Sunday and had a nice time. She is my Great Aunt. I am getting so anxious for Xmas to come, as Santa is going to bring me two new dolls if nothing happens. I have two but they are worn out, they need burying. For pets I have a baby sister. Will quit for this time, leave room for some one else. Enclosed you will find \$1.00 for B. B. I. girl. Your friend,

Verna Byrd.

It's been a long time since I heard from any of you, Verna, and I'm glad you wrote. But I wouldn't laugh about watermelons being gone! It will be a long time to you before Christmas comes. Thank you for the money.

Utica, R. 1, Sept. 6, 1929.

Dear Mrs. Lipsey:

I am 9 years old. I enjoy reading The Baptist Record. I have 2 sisters and 1 brother. My Mother and Daddie are still living. My school starts Sept. 9th. I will be in the 5th grade. I love to go to Sunday School and church. I am sending 5c for the B. B. I. girl. Your little friend,

Flossie Mae Moody.

I hope you will have a good time in school this year, Flossie, and be a good girl. Thank you for remembering our B. B. I. girl.

Carpenter, Sept. 6, 1929.

Dear Mrs. Lipsey:

I am a little girl 10 years old, and want to join your Circle of boys and girls. I will start to school the 9th of September. I go to school at Christian Chapel, and my teacher's name is Cousin Essie Foster. I will be in the fifth grade. I go to Sunday School most every Sunday. I joined the Baptist Church this summer. I have for my pets, a white cat, a yellow cat, and a big black dog. I help Mother about the house lots. I sweep, wash dishes, and milk cows. I am the baby of five children. I have three sisters and one brother. I will be eleven years old December 29th. Who is my twin? I am always glad to see my birthday come, for Christmas is here then. If I see this in print, I might write again. Your new friend,

Myrtle Foster.

We are going to expect to hear from you again soon, Myrtle. Perhaps you can bring some brothers and sisters with you, too.

Moscow, Tenn.

Dear Mrs. Lipsey:

It has been a long time since I wrote you. Please have Miss Gladys' picture on our Page. Mother and I are sending some money to the B. B. I. girl, and the little orphans. When you go to see the little orphans, tell them for me that I would like to go to see them. I wish I could have seen the red-headed boy. Our meeting begins in two weeks, also school. I hope Dr. Lipsey enjoys his trip. Sincerely,

Travis McDugle.

I'm sorry for the delay in publishing your letter, Travis. I have been away from home several times this summer, and I think it must have come while I was away. We are so grateful for the splendid gift from you and your Mother; it helps us a great deal.

Yazoo City, Aug. 30, 1929.

Dear Mrs. Lipsey:

This is the second letter I have written to the Children's Circle. I have the first letter I wrote, in my scrap book. I have been to Clinton twice lately, and maybe next time I will stop and see you and Jeannie Howe, if she is there. I am sending

10c for the B. B. I. girl. Love,

Martha Lynn Brame.

Thank you for thinking of Miss Gladys, Martha Lynn. Be sure to come to see Jeannie, she loves company.

Big Creek, Miss., Sept. 9, 1929.

Dear Mrs. Lipsey:

Will you give me room in your happy band again? I wrote you in April and have thought I would write again, but Mother and Daddy have so much to do that they haven't had time to write for me. They read the letters to me in The Children's Circle, and I enjoy them very much. I hope it won't be long before I can write for myself. I started to school last Monday and am tickled over it. My teacher's name is Miss Inez Summerall. I like her very much. I am sending 10c for the B. B. I. girl. Best wishes to you and the happy band. Your little friend,

Dorothy Dell Doolittle.

I'm glad you found some one to write for you, Dorothy. As soon as you can do a little writing of your own, I'm looking for a letter from your own pen, but don't wait until then to send one—a Mother-written letter is very nice. Thank you for the money.

Raymond, R. 2, Sept. 9, 1929.

Dear Mrs. Lipsey and Children:

I don't think I will get to go to school any this term. The Doctor says I might have to stay in bed six months. I am on a nice screened porch, and if I'm good and do what the doctor says, they will not send me to a hospital. I have story books and a few games that I enjoy. I wish to thank all those who have been nice to me, especially Mrs. Stapleton. I send 50c for the B. B. I. girl. With love,

Donald Keith.

We are proud, Donald, that you wrote to us. The way to get well is to keep quiet. That's hard for you, but try hard to do it. I'm sending my love. We thank you for the generous gift.

JUNIORS

MISSISSIPPI—Those who have reported as having completed the Daily Bible Readings for April-May-June, 1929.

Janie Kuykendall	Charleston
Forrest Burnett	Charleston
Aline Koonce	Charleston
Pauline Harris	Charleston
Florence Stockton	Charleston
Eleanor Hardwell	Charleston
Mary Frances Fox	Charleston
Junior Henson	Charleston
Mildred Cox	Charleston
Sam Cox, Jr.	Charleston
Clinton Dew	Charleston
Edith Dixon	Corinth
Harold Hamin	Corinth
Violet Frisson	Corinth
Virginia Richey	Corinth
Lois Haney	Corinth
Sara Frances Nolan	Corinth
Mary Ann Turner	Corinth
Martha Lee Riding	Corinth
Avis Gilliams	Corinth
Carmen Sharp	Corinth
Johnny Phillips	Corinth
Estelle Pegg	Corinth
Connie Mai Haney	Corinth
Annie Mae Thompson	Corinth
Christine Wright	Corinth
William Noel	Corinth
Andrew Sweat	Corinth
Bobby Young	Corinth
J. B. Thompson (has read every quarter since beginning).	Corinth

Leander Thompson

Eason Loden

Lawrence Loden

Elna Smith

New Albany

New Albany

New Albany

Eda Clark Wilbanks New Albany
Elizabeth Ferguson New Albany

FROM SHUBUTA

Rev. H. D. Wilson, pastor of the Shubuta Baptist Church, and the writer, went out to Clear Creek Church, six miles in the country, on yesterday afternoon, Sept. 8, to attend to the ordination of three Deacons, whose names are Rosier Davis, John Allen Stanley, and Denvey Graham. The services were conducted by Brother Wilson, the pastor. After the singing of suitable hymns Deacon W. B. Falcner led in prayer. After reading appropriate scriptures from the 6th chapter of the Acts of the Apostles, and 1st Timothy 3d chapter Brother Wilson delivered a most excellent discourse appropriate to the occasion, in which he instructed the Brethren, to be ordained, as to their manner of life and their duties to the church. The candidates then knelt and were solemnly set apart to the office of the Deaconship by prayer and the laying on of the hands of the Presbytery, composed of Rev. H. D. Wilson, J. W. Phillips and Deacon W. B. Falcner. The ordination prayer was led by the writer, who, at the request of the pastor, made some remarks addressed to the church, as to their duty to cooperate with the Deacons in the work to which they were called.

Brother Wilson is doing a good work by preaching to country churches in reach of Shubuta on Sunday afternoons and by holding meetings for them during the summer. Recently he conducted a very gracious meeting for the Clear Creek Church, when sixteen young people were received by experience and Baptism.

Nearly fifty five years ago this writer began preaching at this church, and served them as pastor for nearly 35 years. On account of advancing age and physical infirmities he gave them up some years ago. So, it is a great joy to him that the dear old church has been revived, and that so many young people have come in to help carry on the work, as many of those who were there fifty years ago, or more, have entered into rest.

—J. W. Phillips.

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Session opens Tuesday,
September 3, 1929

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AUBER J. WILDS, General Secretary
Oxford, Mississippi

Grenada County Executive Committee Meets

On Tuesday evening, September 10, it was the privilege of your State Secretary to meet with the Executive Committee of the Grenada County Associational B. Y. P. U. Mrs. Jennings, the president, had called the meeting to make plans for the coming months. This is a regular part of their program, feeling the necessary value of the coming together of the officers to think through plans and programs. After the meeting refreshments were served to all present.

Jackson County Associational B. Y. P. U.

On August 4th the Jackson County Associational B. Y. P. U. held its last meeting. The meeting was held with the Pascagoula Church and a good attendance was reported. An interesting phase of the program was a message from Bro. Van Dyke of Ocean Springs. Dr. Van Dyke is a missionary to Japan under the Presbyterian Board and is home on leave of absence, making Ocean Springs his home while here. He brought a most helpful message telling of the mission work in Japan. Officers for the new year were elected as follows: President, Mr. Luther Fulton; Vice-President, M. E. Hulbert, Jr.; Secretary, Miss Gladys Quinn; Jr.-Int. Leader, Mrs. Ernest Williams; Chorister, Miss Edna Ellis; Pianist, Miss Vivian Perez; District Vice-Presidents: Fred Jones, Evelyn Flanagan. Ocean Springs Juniors got the banner. They tied with Moss Point, but the Ocean Springs Juniors had their Leader with them and so were awarded the banner on that score. Delightful refreshments were served at the close.

Kosciusko Juniors Have Monthly Picnic

Through the summer months Mrs. J. C. Maxwell, Junior Leader at Kosciusko, has given her Juniors a picnic each month, that is the picnic was given but not all were privileged to attend. Only those who had kept up the daily Bible readings and had been perfect in church attendance were eligible. This was a splendid idea and helped get these two very important phases of the work accomplished.

Kosciusko Has Five Departments in B. Y. P. U.

Mr. J. C. Maxwell, Director of B. Y. P. U. for the Kosciusko Church, seeing the need for a place in the training department of the church for every member, organized some time ago in addition to the Junior, Intermediate and Senior unions, a union for adults and a union for the primaries. Since the complete organization has been set up they can see more and more the value of

these extra departments. This is the step that all progressive churches will take within the next few years.

Report from Our Friends the McCormicks

Those of you who had the privilege of attending any one of our District B. Y. P. U. Conventions or the Assembly will remember with interest and pleasure the "McCormicks", two of our missionaries to Africa. Since hearing them and becoming deeply interested in them and their work our people over the state have been sending to them contributions for certain needs they have on the field. They report having received the following: 50 phonograph records, enough to buy a sewing machine, \$27.00 toward a bicycle, over \$200.00 for the dispensary, \$200.00 for pastor's salary, library and B. Y. P. U. literature (this was given by one individual), a small grist mill, a pair of scales for weighing small children. They are also carrying back with them a well drill. They are very happy in our love for them. I nearly forgot to mention that they had sufficient funds also contributed to send six boys to school for a year. We appreciate this splendid cooperation on the part of our people. Our missionaries go back to their field happy in the thought that they will be able to do a larger work now than in the past. As you read this they will be sailing toward England, having sailed from New York Sept. 14th.

I certainly want to go to Memphis for the Southwide B. Y. P. U. Conference to be held there December 31 through January 2nd. There will be no free entertainment, but we couldn't expect that for 3,500 folks. There will be homes where you can get a room for a dollar a day and your meals should not be so much, then there are the hotels ranging from \$1.50 a day up. PLAN TO GO.

Testify

The B. Y. P. U. has one outstanding thing to offer its members and that one thing is the opportunity to develop the talent to TALK for Christ. Taking part on the program develops this talent and the fellow who does not learn to tell his part rather than read it never develops this gift, nor does the one who is willing to talk less than TWO minutes have much of a chance to develop this power. TELL it and take TWO minutes in which to tell it is good advice to the B. Y. P. U. member.

Report Blanks

Report blanks are being mailed out to you next week and along with the blank comes a letter with poster advertizing the Memphis conference.

Both are important, and we urge that you use both. Tack the poster up in your church somewhere, and fill in the report and mail it to your state secretary. We will appreciate your doing this. How do we know that your union still exists?

TO BUNKER HILL

Having recently surrendered to preach and more recently having accepted the call to Bunker Hill Church as pastor after a number of years as evangelistic musicians, this finds us again in our own great native Mississippi after an absence of some eighteen years, and we are indeed grateful for being led back home.

Both Mrs. Varnado and I finished our four years work in Southwestern Seminary in May and have been engaged as usual through the summer in meetings. We are living on the field amid our people and have found them to be a wonderfully loyal folk, and we are planning for a great year in our church life.

Bro. L. T. Aultman was formerly pastor here, and truly he did a marvelous work for the kingdom, he having resigned to take up study at Southwestern Seminary.

We are here conscious of God's leadership to build His great kingdom, and though not acquainted with the brotherhood, nor state organization, we stand as humble servants of Christ ready to go and do His will. You may command us for any task within our capabilities for the promotion of our Saviour's cause, and we shall strive to give our best. Enroll us on mailing list for Baptist Record to be mailed to Columbia, and mail me statement for subscription as I do not know amount of same. Trusting Mississippi Baptists shall make this their greatest year,

I beg to remain,

Yours in His Service,

—Rev. M. S. Varnado.

A LIVING AND A LIFE (A true story).

Jennie N. Standiter

Years ago I knew a youth of unusual mental ability. From a preparatory school until he graduated from a state university he made splendid records. His father was a well-to-do planter, and when his son went West to practice law he was given a thousand dollars for his board and keep until he could make a living, practicing his profession.

To "make a living" seemed to be the young man's only ambition. He made that and much more besides.

In a new town he met with signal success, and bought lands that soon became very valuable. He coined money in every business transaction. He married, and for years Dame Fortune camped on his door-step. But the boom in his town passed, and trouble and losses came. Within a year he lost all of his possessions save his home. He never complained, but struggled bravely on to support his helpless family. There was an afflicted child which brought heavy expenses. Two small children died. Then came a crushing sorrow. A brilliant boy, a few days after his graduation, was taken ill, and within a week passed into the Great Beyond. What did the bereaved father do? He decided to make a life, minus a fortune.

He made it by giving the best in him to serving his Maker, and striving to help all lives he touched. He was elected Circuit Judge, and in his district were many ignorant Mexicans. Without apparent effort he won their confidence and respect. His influence was wonderful in winning them to obedience to the laws of the land. This power for enforcing righteous living was also felt by the citizens of every town where he held court. His life embodied teachings suited to all people.

After an illness of several weeks this man died, leaving his family a home and a small life insurance. Those who knew him remembered his charity, his helpfulness to the struggling, his high ideals of honor, and many virtues he had kept hidden.

"That man left only a home, a few dollars and his good name to his family," said a man as he returned from the funeral. "He made a fortune the first year he located in this town. Was known as the richest man in the place. He lost it, and a bare living was all he made until he died."

"But he made a LIFE, friend" said the minister who had conducted the funeral service. "A life so fine, so honorable and upright that it will be an inspiration to all who knew him as long as they live. He made an honest, comfortable living for his family, educated his children, and taught the value of faithful, efficient work, but the value of his life—it is impossible to estimate."

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M. P. L. Berry, President, Clinton, Mississippi

UNSAVED CHURCH MEMBERS

The worst condition possible outside of hell, for all unsaved persons, is to be a church member. Unserved church members are the hardest people in all the world to reach with the gospel. I have become alarmed at the terribleness of the situation. Taking Christendom as a whole, no doubt a vast majority of the members of the churches are unsaved. I have not reached this conclusion altogether by the manner of their living—while that is alarming in itself—but by what they believe. As strange as it may seem, in this christian country where the gospel of Christ is being preached in almost every community, town and city, a great majority of the members of our churches are in total darkness and absolute ignorance of the meaning of the gospel of our Lord Jesus Christ. Let me say right here, that if there is a question in your mind of the existence of such a condition, you may satisfy yourself by a little private questioning among the members of your own church. I have been doing some of it lately and I find that the most of the people believe that salvation from the guilt of sin depends—at least in part—upon the character or manner of conduct of those professing to be Christians.

Such a few people realize that those who believe on the Lord Jesus Christ are saved on the spot. Saved, I mean, momentarily, instantaneously with an everlasting salvation; absolutely safe, unconditionally every moment thereafter for all eternity to come; just as safe as they will shall have been after they have been in heaven ten million years. But on the other hand, so many people (and I am talking about church members) believe that salvation from the guilt of sin depends altogether, or at least partly, on the way the Christian lives after conversion. It is astonishing; it is amazing; it is startling that such a condition exists in our churches today. Then on the other hand it is astonishing how we treat such cases. Instead of warning them of the danger of such belief, and instead of trying to show them that they are lost, we are inclined to encourage them in holding on to such a damnable heresy by acting as though we recognize them as Christians.

Salvation from the guilt of sin, which means everlasting life, is purely the gift of God, without any compensation on the part of the sinner. It is altogether of grace, which means the unmerited favor of God. It is through faith in Christ alone whom God hath set forth to be a propitiation. It depends exclusively and entirely on the sacrificial atonement of His Holy Blood, on his sufferings in our room and stead, as our substitute; taking upon Himself all our sins, bearing it, and was punished for them in our place, that we should be made free from the guilt and be made the righteousness of God in Him; thereby making it possible for God to be just and the justifier of him which believeth in Jesus.

It was the infinite love and mercy of God toward sinful humanity which prompted Him to make such a wonderful provision for us. And unless we are willing to accept salvation on such terms: viz, by grace through faith, wholly as the gift of God by virtue of what Christ has done in our behalf, then we block the way and make it impossible for God to save us. God has only one way to save sinners.

"It pleased God by the foolishness of preaching to save them that believe." But the seriousness of it is, that the majority of the people, both inside and outside the churches do not believe it. They will not have it that way, but persist in trying to help God out in the matter, thus making it impossible for them to be saved. I wish our preachers would begin to also preach to the members of the churches in such plain unmistakable language that they could not help but see their condition.

It is fully as bad as modernism. All who hold to such belief are just as sure for hell—unless they repent—as if they were already there. It is serious. To be plain it is downright unbelief, in the worst form possible.

HANCOCK COUNTY ASSOCIATION

This association met with the Crane Creek Baptist Church the sixth and seventh of September. No program had been prepared for the meeting. As soon as an organization was completed a motion was made that the association disband. There are only ten churches in the association and they are all weak and struggling churches. After this year the mills will all be gone. This will leave the financial condition of the churches at the lowest possible ebb. In the next few years a complete readjustment of living conditions will have to be made. It was a very much discouraged group of people who met for the association. In the midst of the discussion Brother J. E. Byrd came in. The motion under discussion was tabled until the afternoon and then Brother Byrd gave us one of his great addresses on the Co-operative Program. He saved the day for Hancock County Association and a great and needy field. The meeting was adjourned until Saturday morning and everybody agreed to be much in prayer for the guidance of the Holy Spirit. A new day brought a good crowd together and a new spirit. After further discussion it was decided not to disband but to get busy and do something really worth while. The writer was elected moderator and Brother Calvin Shaw clerk. The association arose in a body and pledged the moderator unqualified loyalty in any program he might desire to put on. Plans were made for next year. The association adjourned with a message on consecration by the moderator. The next meeting will be with the Bay St. Louis Church. The Hancock County Association occupies a great and needy mission field. Brethren pray for us.

—W. S. Allen.

IMMANUEL, HATTIESBURG

I am quite sure that a word from Immanuel Church at Hattiesburg would be appreciated by the friends over the State. We are now in the midst of the excitement of opening of Woman's College which is Wednesday of this week. It is certainly a great responsibility for our church to have such close touch with the life of this great school, and a great joy and privilege as well. We want your prayers and sympathetic interest.

No pastor, I think, could have been received more cordially than we have been by these splendid people, so schooled in the finest courtesies of Christian Fellowship. And added to that has been the gracious reception given us by the other pastors of the city, and their people. Surely we can say without any hesitancy we are happy in our work.

Although the church had been so long without a pastor this fine efficient group were carrying on and our attendance for these six Sundays has been very good and we have had seven additions by baptism and two professions besides and two additions by letter. Our Sunday School with Brother R. F. Bass as Superintendent is well on the way to becoming an A-1 School. We are delighted to be back in Miss., and have every encouragement for the future in our work. Every one was very happy to receive Dr. Johnson back last Wednesday evening from his summer in Europe. He looks great and is in fine spirit.

—Harry L. Spencer.

NEWS NOTES
SUNDAY SCHOOL YOUNG PEOPLE AND ADULTS

Rural and Village Tours Begin September 2nd.

Illinois and Kentucky are the first of the states to put on the Rural and Village Tours which are being planned for most of the states sometime throughout the year. Wm. P. Phillips, Secretary, Sunday School Young People's-Adult Department, is accompanying Secretary Wiley and the conferences are being held at McLeansboro, Carrier Mills and Flatrock, Illinois, the weeks of Sept. 2-9. W. A. Harrell, Associate Secretary, is accompanying Secretary W. A. Gardiner to the following conference points in Kentucky: Arlington, Utica and Kiseville. These are all two day conferences dealing with Young People's-Adult and Home and Extension Departments and other Sunday School problems. Demonstrations will have a large place in these conferences which will be practical and helpful. Some of the needs which these conferences are planned to meet are: rearrangement, renovation and utilization of present equipment, organization of classes and departments where possible, enlistment of teachers and officers and reaching young people and adults for the school and for Christ. Six conferences are being planned for a state, that a wide range of leadership might be

IN MEMORIAM

In Memory of Johnnie Tatum,
Died Aug. 12th, 1929

Our darling baby Johnnie, you were spared with us four short years. We cannot help but wonder, why you were snatched away, but God has given the promise that somehow, somewhere, some day, He'll reveal all secrets to us.

And then we will understand why you were called so early to enter the promised land. Your place in our home is vacant. That place can never be filled.

We loved you dear and it was hard but we're trying to be brave, and so live that on the morrow we'll meet beyond the grave sadly missed by Mother, Daddie and sisters.

James J. Meadows

Age 82 years, six months and twenty days. Father of ten children, one son dead. Lived on same place for sixty years. Member of church and one of the first men I ever knew and one of the best. Father of Rev. W. L. Meadows. Bro. Meadows was an invalid for more than thirty-five years. Still a God loving and God fearing man. Filled with ambition to be the community's best citizen. A good husband and good father. Gone to receive his reward for his faithful service of well done.

Cheer up, loved ones, we will see him again.

—C. S. Thornton.

reached by these conferences seeking to promote a real winning and teaching program for our young people and adults.

New Literature for College Departments and Classes.

A new organization package of free literature for college young people's departments and classes is being prepared. The Young People's-Adult Department of the Sunday School Board plans to place this package of literature on every college campus in the South. This attractive package contains all the plans necessary for the setting forth of a great college Young people's department where this is practical and for providing classes that shall minister to the spiritual needs of the many hundreds of our finest Baptist young people in our colleges this fall.

* * *

If you want a free sample copy of Sunday School Young People and Adults, cut this out, fill this out and mail to:

William P. Phillips, Secretary
Young People's-Adult Department
Baptist Sunday School Board
Nashville, Tennessee.

Please send sample copy of Sunday School Young People and Adults.

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City
State



The above is a picture of the new house of worship at Philipp of which Bro. W. E. Lee is Pastor and under whose leadership the building was erected. Contributions from a number of Sunday Schools in the state went far towards making the building possible and these are gratefully acknowledged.

MOUNTAIN SCHOOL NEWS NOTES

J. W. O'Hara, Supt.

Alexander Schools, Union Mills, N. C., a home for motherless children, and doing the same type of work as the other mountain schools, has 150 children in the Home, and a local high school attendance of twenty-five or thirty. Every available bed is occupied. The management has turned away more than that number in the last few weeks. There are scores of broken homes. This institution seeks to minister to them. There are families of four to six children in the Home. Prof. W. E. Sweatt is the efficient Superintendent.

Sylva Collegiate Institute, Sylva, N. C., had a most encouraging opening Sept. 4th notwithstanding the many hindrances during the summer. Prof. B. L. Mullinax, a teacher of years of experience, is principal, and Prof. Glenn Travis, a graduate of the institution is grade teacher and business manager. He will also coach athletics. The faculty is unusually strong. The work in the class room will be excellent and the spiritual atmosphere will be conducive to character building and kingdom service. This school has furnished about fifty per cent of Sunday School and B. Y. P. U. workers of that section of the State. A pastor in the Association who had a few years in the school has built in the last five years three church houses, baptized 163 and led to Christ 250. This alone is worth the investment in the school.

Fruitland Institute, Hendersonville, N. C. under the leadership of Prof. A. B. Miller, forges steadily ahead. The dormitories are well filled with others coming. Miss Martha Sullinger, Lady Principal for twenty seven years, is able to be back at her post. The school has been greatly helped by the Opdyke Fund, but there are still twenty or more unprovided for pupils. This institution has sent out four missionaries, near two hundred nurses, hundreds of teachers, and scores in other professions of life. It num-

bers its students from many other states of the union, and Cuba.

Watauga Academy, Butler, Tenn. has an enrollment in high school of 98, more than at close of session last year. Prof. C. A. Todd is building wisely and efficiently. The Home Economics Department has been given a good room in the main administration building. Plans to liquidate all indebtedness are working successfully. The Association meets with the school church this year.

Harrison Chilhowee Institute, Seymour, Tenn. has taken on new life under the leadership of Prof. Roy Anderson, the new Principal. The enrollment is greatly increased, new equipment has been installed, debts are being paid, and liberal response and patronage is being secured everywhere. This school is located in a tier of twenty counties with 535,000 population. Its dormitories should be full all the time. The Alumni of the institution have many of the most outstanding men and women in life service. They fill positions of trust and responsibility with ability and efficiency.

Cosby Academy, Cosby, Tenn. has a larger enrollment than last year. Prof. Lee R. Watson came late in summer as principal, but has quickly covered the territory, and won the people. The faculty is composed of Carson and Newman graduates. This school and the other mountain schools furnished last year one-seventh of the enrollment at Carson and Newman. They are among the best students of that institution. Newport, Morristown, and the surrounding country are rallying to the needs of Cosby Academy. Friends of all denominations are helping to forward its splendid work.

The Superintendent has not received reports from other schools, but feels warranted in saying that they are opening with encouraging prospects. Scores of worthy pupils are being turned away for lack of means or work to be given with which to pay their expenses. The Opdyke Fund is helping greatly, but there still is need for other help. These worthy boys and girls of the mountains should be given a chance.

SOME KINGDOM WORK

The writer has had the great pleasure of being in some very interesting Kingdom work recently including a great meeting at his home church, Dividing Ridge, Yalobusha Association, where Rev. S. H. Shep-

herd did the preaching for the third time, and was invited back next year. 6 were baptized, all of whom dated their experiences to that meeting, and whose ages range from 12 to 17.

At Spring Creek, Calhoun County, the writer did the preaching for Pastor A. N. Hill, one being baptized, and the only other person in the vicinity of the church unsaved when the meeting began made a profession.

Then, on Tuesday, Sept. 10, the Calhoun Association, meeting with old Sarepta church, reported almost 300 baptisms in its 35 churches. A noticeable thing was that there were 19 preachers there, and everything was unanimous the first day. Rev. S. E. Carter was Moderator his second year, Prof. E. A. Dye was clerk for his 6th year, and A. L. Roane, treasurer, his 13th year in that place.

This old Association has not seen a better session in many years, and was attended by a vast crowd.

On Sept. 12, the Yalobusha Association, meeting at Bethel church re-elected G. E. Denley, Moderator, his 10th year in the work; Mr. T. T. Gooch, clerk, his 15th year, perhaps, and Mr. L. D. Clemments, Treasurer, his second year. Things here were unanimous. Many baptisms were reported.

The Kingdom work in this section of Mississippi has a decidedly upward trend.

God's blessings on the Record, its work and readers.

—Leslie E. Roane.

NEW SALEM

Prof. J. R. Hitt, of Mississippi College, has just closed a good meeting at New Salem church, Hinds County, of which he is pastor. The membership showed their confidence in him and their love for him by ask-

ing that he do the preaching himself, which he did with forceful simplicity and earnestness, preaching a Fundamental Gospel straight from the shoulder, without the slightest suspicion of Modernism, yet he knows and said that there are ministers, even in the Baptist pulpit, who are Modernists, claiming that Jesus was a mere man, and the Bible was only a great literature.

But he has no word of abuse for them, nor does he stoop to the level of the politician by indulging in cheap ridicule and sarcasm against those who interpret the Bible in another way from his.

There were no additions to the church for the simple reason that there was no material, every man, woman and child being a member—only two or three babies on the outside. Prof. Hitt is the best loved pastor New Salem ever had. He is a lovable character, a friend of Jesus, and a lover of man.

X. Y. Z.

"WHERE ARE THE DEAD?"

Do Christians, true believers in Jesus, the Son of God,—the "saved,"—after the death of the body, go directly to heaven, "God's Dwelling Place," and immediately receive their rewards? Do they remain in heaven "God's Dwelling Place," with the unfallen, holy angels, forever?

Do not nearly all Christians believe this? Does the Bible teach it? If so, we should believe it—If not, why believe it?

—C. M. Sherrouse.

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FROM OUR SHANGHAI MISSIONS

For several months it has been in my heart to write a letter telling some of the encouraging features of our mission work but I am just getting to it.

Since we returned last October Mr. Ware has been concentrating on three chapels and one of these has become a church. The latter group is composed of Shanghai-landers and North-river or Mandarin speaking people and it maybe that they will be divided soon and the North-river people form another church. At present the membership is about forty, of whom Mr. Ware baptized sixteen or seventeen in June. This church, Oo Ping church, is seeking land for their permanent home. Land is dear in Shanghai and faith has to be large to match their undertaking but they are in earnest and we believe we are going to have the money in the Building and Loan Fund when they need it. I am enclosing a report of this fund to explain itself and show how the Lord is using it. On the front you will see the Zang Zak church, the first to use the fund. Recently Dr. H. H. McMillan, their pastor, baptized seventeen in the new baptistry there. Among them was a family of father, mother and son, the Sung. Three years ago Mrs. Sung was ill and exhausted the remedies of the Chinese doctors, soothsayers and priests in vain. Later a relative from Chekiang province, a Baptist, visited them and witnessed for Christ. The family became interested, came to our church and now are Christians. The work there has received a new impetus since their new home was built.

Two from Da Zang, the second of Mr. Ware's chapels, were baptized recently and three or four are asking for membership and baptism. The two spoken of first are Mr. and Mrs. Kwoh, people of the middle class. Mr. Kwoh is blind, we are praying that he may regain his sight if it is God's Will. We had been reading of Jesus healing the blind when they first came to our house. Emily was quite impressed prayed for him often.

The summer conference on our campus was a great success. Two hundred and eighty seven enrolled in classes and studied Bible, Sunday School, B. Y. P. U., W. M. U. or Primary methods, orchestra and singing. About seventy others were in and out as visitors for a day or more. It was very inspiring to see fifty-two go forward and receive diplomas or seals for Sunday School normal teacher's work and thirty or more women receive Bible study certificates and recognition for W. M. U. or mission study courses.

Our hearts were rejoiced that twenty-two volunteered for Christian service as ministers, evangelists, etc. on consecration day. Miss Ruth Paxson, Mr. Tseu and many others brought inspiring messages at sunrise, eleven and four o'clock each day for two weeks. All were delighted with the work and plans are being made for another such confer-

ence next year. Mr. Ware was on the committee to receive and prepare for the guests, and taught a group who did not read, "Mathew." I planned to have charge of the children from 8:00 to 11:00 A.M. each day but was ill and so got to attend only a few meetings. Mrs. L. B. Olive and a group of girls took my plans and carried them out beautifully.

It is certainly hot. We are usually favored by a good breeze but it seems very still today.

Emily sings, chatters always and is our little joy-bringer. She passed her third birthday June 2nd. and we had a grand "frog-frolic." When asked how old she is her answer is usually "48, 60." Among her songs are "Summer with its lovely flowers," "Give said the little stream," "In the Temple," "Jesus loves me," "Little brown sparrow" and "God sees the little sparrow fall." At night when we sing we must sing each song as we turn through the book. We can't be lonely with curly-headed, smiling, little Emily near.

Remember us as we try to serve the Lord acceptably in China and pray that we may truly hold forth the Word of Life. We are passing through deep waters in regard to our schools and need much grace for persecution, wisdom to know how to do and what, and faith to trust when the way is dark. Pray for our Chinese leaders, students and the government. We need your continuous prayer.

Sincerely yours,

Mary Bibb Ware.

9 Baptist Compound,
Shanghai, China.

"IMAGINATION IN PRAYER"

By Rev. H. H. Smith

Dr. Alexander Whyte has given us a great book on prayer entitled, "Lord, Teach us to Pray." It contains twenty-three sermons on various aspects and methods of prayer. Dr. Dindsdale T. Young, an eminent English preacher, referring to this book, said: "It helped me to preach as few books have helped me of late. It put a new song on my lips. Here is a classical work of experimental religion."

Dr. Whyte was endowed with a wonderful imagination and he made good use of it in his preaching. Describing the man who knocked at midnight, he gives this vivid picture: "It is night. It is midnight. The night is dark. All the lights are out, and everybody is in bed. 'Friend, lend me three loaves! for a friend of mine in his journey is come to me, and I have nothing to set before him!' He knocks again. 'Friend, lend me three loaves!' He waits a while, and then he knocks again. 'Friend, friend! I must have three loaves! Trouble me not; the door is now shut; I cannot rise and give thee!' He is dumb for a time. He stands still. He turns to go home. But he cannot go home. He dare not go home. He comes back. He knocks again, 'Friend!' he cries, till the dogs bark at him. He puts his ear to the door. There is a sound inside, and then the light of a

candle shines through the hole in the door. The bars of the door are drawn back, and he gets not three loaves only but as many as he needs. 'And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.'"

Referring to the Master's spending all night in prayer, he said: "The Man of all prayer is still on His knees.... See! the day breaks over his place of prayer! See! the Kingdom of God begins to come in on the earth."

His dramatic spirit and vivid imagination brought forth this apostrophe while preaching: "O, Paul, up in heaven, be merciful in thy rapture! Hast thou forgotten that thou also was once a wretched man?"

In his sermon on "Imagination in Prayer," he shows us how the imagination may aid us in our devotional life. Concerning Bible-reading and prayer he makes bold to say:

"Never, then, I implore you, I demand of you—never, now, all the days and nights that are left to you—never open your New Testament till you have offered this prayer to God the Holy Ghost: 'open Thou mine eyes.' And, then, as you read, stop and ponder: stop and open your eyes; stop and imagine: stop till you actually see Jesus Christ in the same room with you. 'Lo! I am with you always!' Ask Him, and if He hides Himself from you, ask Him aloud, —yes, aloud,—whether these are indeed His words to you, or no. Expect Him. Rise up, and open to Him. Salute Him. Put down your book. Put down your light, and then say such things as these—say: 'Jesus Christ! Son of David! Son of Mary! Carpenter's Son! Son of

God! Saviour of sinners! of whom I am chief! Speak it out. Do not be afraid that both men and devils hear thee speaking to thy Saviour. What about them all when thou art alone with the Son of God? And, besides, all men are asleep. 'Art Thou in very truth here, O Christ? Dost Thou see me? Dost Thou hear me? Yes! Thou art here! I am sure of it! I feel it. O blessed One! O Son of the Highest! I am not worthy that Thou shouldst come under my roof. But Thou art here! Here, of all the houses in the whole city! And here with me—O my Saviour! With me of all men in the whole city!' Fall at His feet, kiss His feet. Kiss His feet till thy lips come upon an iron nail in them; and, after that, thou wilt know, of a truth, Who he is, that is with thee in the night-watches!"

Only a devout soul with a rare and reverent imagination could rise to such heights, but it shows us how our devotional exercises may be enriched by the proper use of the imagination.

Ashland, Va.

After much excitement the Smiths had at last managed to catch the train. Now when they could sit quietly for a while, they began to wonder if they had left anything behind.

Mrs. Smith gave a shriek. "Oh, Harry," she gasped, "I forgot to turn off the electric iron!"

"Don't worry, darling," he replied, "nothing will burn; I forgot to turn off the shower bath."

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This is a very great book. It is a fine example of a lawyer's way of analyzing records, stating facts, and answering questions. A careful study of the character, the personal objective, the teaching, and the work of Jesus. A reasoned and vigorous plea for Christian missionary advance.

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The author believes that no true religious position or principle is contrary to reason. Showing that other religions are defective in principle, he seeks to demonstrate that Christianity is the highest and final form that religion can take. The philosophy of the Bible, how philosophers have thought of God, and freedom and authority in religion are topics that receive special consideration.

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